



John Bunyan.

COME and WELCOME
To JESUS CHRIST.



LORD, if thou wilt, thou canst make me clean. And he put forth his Hand and touched him, saying, I will, be thou clean.

Come and Welcome
TO
Jesus Christ.

Or, A Plain and Profitable
DISCOURSE

On John VI. Verse xxxvij.

S H E W I N G

The Cause, Truth, and Manner of
the Coming of a Sinner to Jesus
Christ: With his Happy Reception,
and Blessed Entertainment.

Written by JOHN BUNYAN,
Author of *The Pilgrim's Progress*

And they shall come which were ready to
Perish, Isaiah xxvii. 13

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COME and WELCOME Martha o *Casper* ESUS CHRIST.

John vi. 37.

All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

A Little before, in this Chapter, you may read that the Lord Jesus walked on the Sea, to go to *Caperناum*, having sent his Disciples before in a Ship; but the Wind was contrary; by which Means the Ship was hindred in her Passage. Now, about the fourth Watch of the Night, Jesus came walking upon the Sea, and overtook them; at the Sight of whom they were afraid.

Note. When Providences are black and terrible to God's People, the Lord Jesus shews himself to them in wonderful Manner; the which, sometimes they can as little bear, as they can the Things that were before terrible to them. They were afraid of the Wind and Water; they were also afraid of their Lord and Saviour, when he appeared to them in that State.

But he said, *Be not afraid, It is I.*

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Note. That the End of the appearing of the Lamb him unto his People, (though the Manner of his appearing be never so terrible) is to allay their Fears and The Perplexities.

Then they received him into the Ship, and immediately the Ship was at Land whither it went.

Note, When Christ is absent from his People, they go on but slowly, and with great Difficulty; but when, as he joineth himself unto them, oh, how fast they stea

their Course; how soon they are at their Journey's End.

The People now among whom he last Preach'd vation when they saw that both Jesus was gone and his Disciple, a

ples, they also took Shipping, and came to Capernaum seeking for Jesus. And when they had found him there, he wonderfully asked him, Rabbi, When camest thou hitherto? But the Lord Jesus slighting their Compliment, answered, Verily, verily, ye seek me, not because ye saw the Miracles, but because ye did eat of the Loaves and were

filled.

Note again, They are not feigning Compliment but gracious Intentions, that crown the Work in the Eye of Christ: Or thus, It is not the Toil and Busine

of Professors, but their Love to him, that makes him approve of them.

Note again, When Men shall look for friendly Entertainment at Christ's Hand (if their Hearts be rotten even then will they meet with a Check and Rebuke)

Ye seek me, not because ye saw the Miracles, but because ye did eat of the Loaves and were filled

Ye observe again, He doth not refuse to give, even to these, good Counsel; He bids them labour for the Meat that endureth to Eternal Life. Oh how willing would Jesus Christ have even those Professors that come

to

to JESUS CHRIST. 7

the Like him with Pretences only, come to him sincerely, that
f his they may be saved

ears a The Text, you will find, is after much more Discourse
with, and about this People ; and it is uttered by the
immediate Lord Jesus, at the Conclusion of the whole ; and in-
timateth, That since they were Professors in Pretence
only, and therefore such as his Soul could not delight
ut within, as such, that he would content himself with a Rem-
nant that his Father had bestowed upon him. As who
y's End should say. I am not like to be honoured in your Sal-
reachvation ; but the Father hath bestowed upon me a Peo-
s Disciple, and they shall come to me in Truth, and in them
ernau will I be satisfied. The Text before may be called
im the Christ's Repose ; in the fulfilling whereof, he resteth
bithe himself content : after much Labour and many Sermons
answe spent, as it were in vain. As he saith by the Prophet,
the M I have laboured in vain, I have spent my Strength for
and we naught, and in vain, Isa. xl ix. 4.

But as there he saith, *My Judgment is with the Lord,*
End and my Work with my God : So in the Text he saith,
s : *All the Father giveth me, shall come to me ; and him that*
igion cometh to me, *I will in no wise cast out* By these Words
ar for therefore, the Lord Jesus comforteth himself under
the Consideration of the Dissimulation of some of his
Followers. He also thus betook himself to Rest under
n th the Consideration of the little Effect that his Ministry
fined had in Capernaum, Corazin, and Bethsaida ; I thank
s him thee, O Father, said he, Lord of Heaven and Earth,
because thou hast bid these Things from the Wise and Pru-
dence, and hast revealed them to Babes ; even so, Father,
for so it seemed good in thy Sight, Matt. xi. 25. Luke
x. 21.

The Text, in the general, standeth of two Parts,
and hath special Respect to the Father and the Son ;
as also to their joint Management of the Salvation of
the People. *All that the Father giveth me, shall come*
to me ; and him that cometh to me, I will in no wise
cast out.

The first Part of the Text (as is evident) respects ^{whole} the Father and his Gift ; the other Part, the Son, ^{all} saved, his Reception of that Gift.

First, For the Gift of the Father, there is this to ^{All of} Israel ^{the See} considered ; to wit,

The Gift itself ; and that it is a Gift of certain Passa^{sh} sons to the Son. The Father giveth, and that Children shall come : And him that cometh : The Gift then ^{God, the} Person ; the Father giveth Persons to Jesus Christ. ^{the See}

Secondly, Next you have the Son's Reception of the ^{large} Gift, and that sheweth itself in these Particulars.

1. In his hearty Acknowledgment of it to be a Gift ^{which} The Father giveth me.

2. In his taking Notice, after a solemn Manner, of ^{be li} All, and every Part of the Gift : *All that the Father giveth me.*

3. In his Resolution to bring them to himself : *All that the Father giveth me, shall come to me.*

4. And in his determining, that not any Thing shall ^{if, by} make him dislike them in their coming : *And be that cometh to me, I will in no wise cast out.* ^{by di}

These Things might be spoken to at large, as they ^{them} are in this Method presented to View ; but I shall chuse ^{all M} to speak to the Words,

1. *By Way of Explication.*

2. *By Way of Observation.*

First, *By Way of Explication* : (*All*) that the Father ^{giveth me.} This Word *All*, is often used in Scripture, and is to be taken more largely, or more strictly, even as the Truth or Argument, for the sake of which it is made use of, will bear : Wherefore, that we may the better understand the Mind of Christ, in the Use of it here, we must consider, that it is limited and restrained ^{upon} *all*, ^{all} to those that shall be saved, to wit, to those that shall come to Christ, even to those whom he will in no wise cast out. Thus also the Words *All Israel* is sometimes to be taken ; (tho' sometimes it is taken for the ^{made} whole

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especial whole Family of Jacob.) And so all *Israel* shall be Son, as aforesaid, *Rom. xi.* By All *Israel*, here he intendeth, not All of *Israel*, in the largest Sense; for they are not All his to *Israel* which are of *Israel*, neither because they are of the Seed of *Abraham*, are they all Children; but in vain *Pessaac* shall thy Seed be called; that is, they who are the *Children of the Flesh*; these are not the *Children of God*, but the *Children of the Promise* are counted for Christ, the Seed. *Rom. ix. 6, 7, 8.*

This Word (*All*) therefore must be limited and enlarged, as the Truth and Argument, for the Sake of a Gift which it is used, will bear; else we shall abuse Scriptures and Readers, and our Selves, and All: *And I, if I be lifted up from the Earth, said Christ, will draw All Men after me, John xii. 32.* Can any Man imagine, that by *All*, in this Place, he should mean *All*, and every individual Man in the World; and not rather that *All* is consonant to the Scope of the Place? And if, by being lift up from the Earth, he means, as he then should seem, his being taken up into Heaven; and if, by drawing *All* Men after him, he meant a drawing them into that Place of Glory; then he must mean by all Men, those, and only those, that shall in Truth be eternally saved from the Wrath to come: For God hath concluded them all in Unbelief; that he might have Mercy upon all, *Rom. xi. 32.* Here again you have all and all, two alls; but yet a great Disparity between the all made mention of in the first Place, and that all made mention of in the second. Those intended in this Text are the *Jews*, even all of them, by the first (all) that you find in the Words. The second all doth also intend the same People; but yet only so many of them as God will have Mercy upon. He hath concluded them all in Unbelief; that he might have Mercy upon all. The all also in the Text is likewise to be limited and restrained to the Saved, and to them only. But again,

The Word (giveth) or hath given, must be restrained after the same Manner, to the same limited Number,

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All that the Father giveth me; not all that are given.

If you take the Gift of the Father to the Son, in the largest Sense; for in that Sense, there are many given to him that shall never come unto him: Yea, many are given unto him, that He will cast out. I shall therefore first shew you the Truth of this, and then in what Sense the Gift in the Text must be taken.

First, That all that are given to Christ, if you take the Gift of the Father to him, in the largest Sense, cannot be intended in the Text, is evident.

1. Because then all the Men, yea, all the Things in the World must be saved. *All Things*, saith he, *are delivered unto me by the Father*, Matt. xi. 27. This, I think, no rational Man in the World will conclude. Therefore the Gift intended in the Text, must be restrained to some, to a Gift that's given by Way of Speciality by the Father to the Son.

2. It must not be taken for all, that, in any Sense, are given by the Father to him; because the Father hath given some, yea, many to him, to be dashed in Pieces by him. *Ask of me*, said the Father to him, *and I will give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession*: But what must be done with them? Must he save them all? No, *Thou shalt break them with a Rod of Iron, thou shalt dash them in Pieces, like a Potter's Vessel*, Psalm ii. This Method he used not with them that he saveth by his Grace, but with those that himself and Saints shall rule over in Justice and Severity, Rev. ii. 26, 27. Yet, as you see, they are given to him. Therefore the Gift intended in the Text must be restrained to some; to a Gift that is given by Way of Speciality by the Father to the Son.

In Psalm xviii. he saith plainly, that some are given to him that he might destroy them; *Thou hast given me the Necks of mine Enemies, that I might destroy them that hate me*, ver. 40. These therefore cannot be of the Number of those that are said to be given in the Text; for those, even all of them, shall come to him, and he will in no wise cast them out.

3. Some

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3. Some are given to Christ, that he by them might bring about some of his high and deep Designs in the World. Thus *Judas* was given to Christ, to wit, that by him, even as he was determined before, he might bring about his Death, and so the Salvation of his Elect by his Blood. Yea, and *Judas* must so manage this Busines, as that he must lose himself for ever, in bringing it to pass. Therefore the Lord Jesus, even in his losing *Judas*, applies himself to the Judgment of his Father, if he had not in that Thing done that which was right, even in suffering *Judas* so to bring about his Master's Death, as that he might by so doing bring about his own eternal Damnation also.

Those, said he, that thou gavest me I have kept, and none of them is lost but the Son of Perdition, that the Scripture might be fulfilled, John xvii. 12. Let us then grant that *Judas* was given to Christ, but not as others are given to him; nor as those made mention of in the Text; for then he should have failed to have been so received by Christ, and kept to eternal Life. Indeed he was given to Christ, but he was given to him to lose him in the Way that I have mentioned before; he was given to Christ, that he might by him bring about his own Death, as was before determined; and that in the Overthrow of him that did it. Yea, he must bring about his own Death, as was before determined; and that in the Overthrow of him that did it. Yea, he must bring about his dying for us, in the Loss of the Instrument that betrayed him, that he might even fulfil the Scripture in his Destruction, as well as in the Salvation of the rest. And none of them is lost but the Son of Perdition, that the Scripture might be fulfilled.

Those therefore intended, as the Gift in the Text, are those that are given by Covenant to the Son; those that in other Places are called the Elect, the Chosen, the Sheep, and the Children of the Promise. &c.

These be they that the Father hath given to Christ to keep them; those that Christ hath promised eternal Life

unto ; those to whom he hath given his Word, and that he will have with him in his Kingdom to behold his Glory.

This is the Will of the Father that hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up at the last Day. And I give unto them eternal Life, and they shall never perish ; neither shall any Man pluck them out of my Hand. My Father that gave them me, is greater than All ; and no Man is able to pluck them out of my Father's Hand. As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him. Thine they were, and thou gavest them me, and they have kept thy Word : I pray for them, I pray not for the World, but for those that thou hast given me ; for they are mine. And all mine are thine, and thine are mine ; and I am glorified in them.

Keep through thine own Name, those whom thou hast given me, that they may be one as we are. Father, I will, that those whom thou hast given me, may be with me where I am, that they may behold my Glory which thou hast given me ; for thou lovedst me before the Foundation of the World, John vi. 39. chap. x. 28. chap. xvii. 2, 6, 9, 10, 24.

All these Sentences are of the same Import with the Text ; and the *Alls* and *Manies*, *These*, *They*, &c. in these several Sayings of Christ, are the same with *All the Given* in the Text. *All that the Father giveth.*

So that (as I said before) the Word *All*, as also other Words, must not be taken in such Sort as our foolish Fancies, or groundless Opinions will prompt us to, but do admit of an Enlargement or Restriction, according to the true Meaning and Intent of the Text.

All that the (Father) giveth

By this Word *(Father)* Christ describeth the Person giving ; by which we may learn several useful Things :

1. That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the Salvation of

his

that People. True, his Acts, as to our Salvation, are
 farre from that of the Son ; he was not capable of
 doing that, or those Things for us, as did the Son ; he
 not, he spilt not his Blood for our Redemption as
 Son ; but yet he hath a great Hand in our Salvation
 : As Christ saith, *The Father himself loveth you,*
his Love is manifest in chusing of us, in giving of us
is Son ; yea, and in giving his Son also to be a Ransom
us. Hence he is called, *The Father of Mercies,*
the God of all Comfort. For here even the Father
 himself found out and made Way for his Grace to
 us to us thro' the Sides, and Heart's Blood of his
 ill-beloved Son, *Col. i. 12.* The Father therefore is
 remembred and adored as one having a chief Hand
 the Salvation of Sinners. We ought to give Thanks
 the Father, who hath made us meet to be Partakers
 the Inheritance of the Saints in Light ; for the Fa-
 sent the Son to be the Saviour of the World, *i*
iv. 14. Col. i. 12.

Secondly, Christ Jesus by this Father, would familiarize this Giver to us. Naturally the Name of God is
 odful to us, especially when he is discovered to us
 those Names that declare his Justice, Holiness, Pow-
 and Glory ; but now this Word *Father* is a familiar
 d, it frighteth not the Sinner, but rather inclineth
 Heart to Love, and be pleased with the Remem-
 nce of him. Hence Christ also, when he would
 us to pray with Godly Boldness, puts this Word
 ther into our Mouths, saying, *Our Father, which art*
Heaven ; concluding thereby, that the Familiarity
 by such a Word is intimated, the Children of God
 take more Boldness to pray for, and as great
 ngs. I myself have often found, that when I can
 but this Word *Father*, it doth me more good, than
 hen I call him by any other Scripture Name. 'Tis
 with your noting, that to call God by his relative
 me, was rare among the Saints in Old Testamen-
 tes ; seldom do you find him called by this Name ;

no, sometimes ~~not~~ in three or four Books; but a Man in New Testament-times, he is called by no Name, often as this, both by the Lord Jesus himself, and by the Apostles afterwards.

All that the Father (giveth)

This Word (*giveth*) is out of Christ's ordinary left, and seemeth to intimate, at the first Sound, the Father's Gift to the Son, was not an Act the past, but one that is present, and continuing; w indeed the Gift was bestowed upon Christ, when Eternal Covenant was made between them, before Worlds. Wherefore in those other Places, when *Gift* is mentioned, it is still spoken of as an Act the past: *As All that he hath given me*; *to as many as* *hast given me*: *Thou gavest them me*, and these *w* *thou hast given me*. Therefore, of Necessity this *ord thy* be the first and chief Sense of the Text.

But again, this Word (*giveth*) is not to be rejected, for it hath its proper Use, and may signify to us, as he

First, That though the Act of Giving among Men all doth admit of the Time past, or the Time to come, the and is to be spoken of with reference to such Time, yet with God it is not so. *Things past, or Things to come, are always present with God, and with his Son, Jesus Christ: He calleth Things that are not (that is to us) as though they were.* And again, *Known unto God are all his Works from the Foundation of the World.* Things to God are present, and so the Gift of the Father to the Son, although to us, as is manifest by the Words, it is an Act that is past, *Rom. iv. 17. Acts xv. 10.* *the Son*

Secondly, Christ may express himself thus, to shew that the Father hath not only given him this Portion of the Lump, before the World was ; but that he will bring them to him at the Time of their Conversion, for the Father bringeth them to Christ, *John vi. 54.*

As it is said, *She shall be brought unto the King Raiment of Needle-work*; that is, in the Righteousness of Christ; for it is God that imputeth that to those that are saved, *Psal. xlv. 14. 1 Cor. i. A M*

but Man giveth his Daughter to such a Man, first in Name to Marriage, and this respects the Time past, and f, and again at the Day appointed, in Marriage : and in this last Sense, perhaps the Text may have a meaning ; that is, that all that the Father hath (before the World was) given to Jesus Christ, he giveth them und, ^{and} to him, in the Day of their Espousals.

Things that are given among Men, are oft-times best g ; first, to wit, when they are new ; and the Reason is, when cause all earthly Things wax old ; but with Christ it before not so : This Gift of the Father is not old and de- when rmed, and unpleasant in his Eyes ; and therefore to et that m'tis always new. When the Lord spake of giving ty as the Land of Canaan to the Israelites, he saith not, that se wa had given, or would give it to them, but thus, *The his m'ord thy God giveth thee this good Land.* Deut. ix. 6. lot but that he had given it to them, while they were ejected from the Loins of their Fathers, Hundreds of Years before. us, but he saith now, he giveth it to them ; as if they were now also in the very Act of taking Possession, when as o co they were on the other Side Jordan. What then Tim should be the Meaning ? Why, I take it to be this : bing that the Land should be to them always as New ; as his new, as if they were taking Possession thereof but now. at is and so is the Gift of the Father, mentioned in the Text into to the Son ; it is always new, as if it were always new. d.

All that the Father giveth (*Me,*)

Fat. In these Words you find Mention made of two Per-
Wofsons, the *Father*, and the *Son* ; the *Father* giving, and o. the *Son* Receiving, or Accepting of this Gift. This sheweth in the first Place, clearly demonstrateth, that the Father and the Son, tho' they, with the Holy Ghost, are one and the same eternal God, yet as to their Per-
sonality, are distinct. *The Father is one, the Son is one,*
54 *the Holy Ghost is one.* But because there is in this Text
ing mention made but of two of the three, therefore a
usn word about these two. The *Giver* and *Receiver* can-
e th not be the same Person in a proper Sense, in the same
M Act

Act of Giving and Receiving. He that giveth, giveth his Power not to himself, but to another; the Father giveth his Power to the Father, to wit, to himself; but to the Son: the Son receiveth not of the Son, to wit, of himself; but of the Father: So when the Father giveth Commandment, he giveth it not to himself, but to another. *John x. 39.* *He hath given me Commandment, John x. 39.* So again, *I am one that beareth Witness of myself, and the Father that sent me beareth Witness of me, John x. 18.*

Further, There is something implied that is not expressed, to wit, That the Father hath not given all Measures to Christ; that is, in that Sense as is intended in this Text, tho' in a larger, as was before, he hath giveth from him every one of them; for then all should be saved. He hath therefore disposed of some another Way. And indeed he gives some to Idolatry; he gives some up to Uncleanness, to vile Affections, and to a reprobate Mind. Now this Vice these he disposeth of in his Anger, for their Destruction, for (*Act. vii. 42. Rom. i. 24, 26, 28.*) *That they may receive the Fruit of their Doings, and be filled with the Reward in Hell of their own Ways.* But neither hath he thus disposed of all Men; he hath even of Mercy reserved some from these Judgments, and those are they that he will pardon, as he saith, *For I will pardon them whom I reserved for Jer. i. 20.* Now these he hath given to Jesus Christ by his Father's Will, as a Legacy and Portion. Hence the Lord Jesus saith, *This is the Father's Will which hath sent me, that the Glory of all which he hath given me, I should lose nothing, but know it and raise it up again at the last Day.* *John xxxvi. 29.* *He may and*

The Father therefore, in giving of them to him to wit, to save them, must needs declare unto us these following Three Things:

1. That he is able to answer this Design of God, to cleanse them to the uttermost Sin, the uttermost Temptation, &c. *Heb. vii. 25.* Hence he is said to Christ, *Thou art my Help on one that is mighty, mighty to save: And of his Son hence it is again, that God did even of old, promise to send*

gives his People a Saviour, a great one, *Psal. lxxxix. 19.*
veth. xiii. 1. To save us is a great Work, and calls for
righteousness in the Undertaker: Hence he is called the
Almighty; a Mighty God, the Wonderful Counsellor, &c. Sin is
strong, Satan is also strong, Death and the Grave is
strong, and so is the Curse of the Law; therefore it
follows, that this Jesus must needs be by God the Fa-
ther accounted Almighty, in that he hath given his
people to him to save them, and deliver them from these,
and that in Despite of all their Force and Power.

not. 2. The Father's giving of them to him to save them,
all Mankind unto us, that he is, and will be faithful in his
office of Mediator, and that therefore they shall be se-
cured from the Fruit and Wages of their Sins, which is
evernal Damnation, by his faithful Execution of it,
and indeed it is said, even by the Holy Ghost himself.
that he is faithful to him that appointed him; that is,
that this Work of saving those that the Father hath given
for that Purpose; as *Moses* was faithful in all his
house; yea, and more faithful too, for *Moses* was faith-
ful in God's House, but as a Servant; but Christ, as
a Son, over his own House; *Heb. iii.*

And therefore this Man is counted worthy of more
glory than *Moses*, even upon this Account, because
he is more faithful than he, as well as because of the Dignity
of his Person. Therefore in him, and in his Truth and
Faithfulness, God rested well pleased, and hath put all
the Government of his People upon his Shoulders,
knowing, that nothing shall be wanting in him, that
may any way perfect this Design. And of this, He, to
wit, the Son, hath already given a Proof; for when
the Time was come, that his Blood was, by Divine

Justice, required for their Redemption, Washing and
Cleansing, He as freely poured it out of his Heart, as
it had been Water out of a Vessel; not sticking to
it with his own Life, that the Life which was laid up
for his People in Heaven, might not fail to be bestowed
upon them. And upon this Account (as well as upon
any

any other) it is, that God calleth him his Righteous and his Servant. *Isa. lili.* for his Righteousness could never have been compleat, if he had not been to the Work; he most faithful to the Work he undertook: It is also his Cause he is faithful and true that in Righteousness doth judge and make Work for his Peoples Deliverant? But He will faithfully perform this Trust repos'd in him unto The Father knows this, and hath therefore given *Father* Elect unto him.

Thirdly, The Father's giving of them to him to *Moses* them, declares that he is, and will be gentle and patient towards them, under all their Provocations and *pray the* carriages. It is not to be imagined the Tryals and *afflictions* *to* *the* *People* that have been given to him that *Gentlemen* them: Indeed he is said to be a Tried Stone; for *provocation* has been tried, not only by the Devil, Guilt of that *Death*, and the Curse of the Law, but also by his *Peoples* *Ignorance*, *Unruliness*, Falls into Sin, and because *h* *ing* to Errors in Life and Doctrine. Were we but *not* *able* of seeing how the Lord Jesus has been tried, *that he* *had* *been* *tried* by his People, ever since *there* *was* *one* *in* *the* *World* *them* we should be amazed at his Patience and gentle *Carath* *ages* to them. It is said indeed, *The Lord is very pitiful of* *Slow to Anger, and of great Mercy*: And indeed, if *he* *had* *not* *been* *so*, he could never have endured *them*. *Manners* as he has done from *Adam* *hitherto*. The *Four* *fore* is his Pity and Bowels towards his Church, predeclare *red* above the Pity and Bowels of a Mother towards *with* *a* *Child*. *Can a Woman forget her sucking Child, that bring* *should not have Compassion on the Son of her Womb?* *Y. i. 30.* *they may forget, yet I will not forget thee, saith the Lord* *Isa. xli. 15.*

God did once give *Moses* as Christ's Servant, *shall* *Handful* of his People, to carry them in his Bosom *and* *put* *no* *farther* *than* *from* *Egypt* *to* *Canaan*; and *the* *man* *Moses*, as is said of him by the Holy Ghost, was *the* *meekest* *Man* *that* *was* *then* *to* *be* *found* *on* *the* *Earth*. *Not*

Yes

Right, and he loved the People at a very great Rate, yet
 could either would his Meekness nor Love hold out in this
 the Work; he failed and grew passionate, even to provoking
 his God to Anger under this Work. And Moses
 spake unto the Lord, *Wherefore hast thou afflicted thy Ser-
 vice-
 riant?* But what was the Affliction? Why, the Lord
 said unto him, *Carry this People in thy Bosom, as a nursing
 Father beareth the sucking Child, unto the Land that
 I have sware unto their Fathers.* And how then? Not I,
 saith Moses: *I am not able to bear all this People, because
 and part is too heavy for me: If thou deal thus with me, kill me,
 and I pray thee, cut off my Hand, and let me not see my Wretched-
 ness.* Numb. xi. 11, 12, 13, 14. God gave them
 that Gentleness and Patience towards them, under all the
 provocations wherewith they would provoke him from
 out of that Time, till he had brought them to their Land: this
 Plaintiff he failed in the Work; he could not exercise it, be-
 cause he had not Sufficiency of Patience towards them:
 but now it is said of the Person speaking in the Text,
*He shall gather his Lambs with his Arms, shall care
 for them in his Bosom, and shall gently lead them that are
 Caith Young, Isa. xl. 10, 11. intimating, that this was
 one of the Qualifications that God looked for, and
 knew was in him, when he gave his Elect to him to save
 them.*

Then *Fourthly*, The Father giving of him to save them, pre-
 declares, that he hath a Sufficiency of Wisdom to wage
 war with all those Difficulties that would attend him in his
 bringing of his Sons and Daughters unto Glory, 1 Cor.
 1. 30. *He hath made him to us to be Wisdom: yea, he is
 called Wisdom itself: And God saith moreover, That he
 shall deal prudently.* Isa. iii. 13. And indeed, he that
 shall take upon him to be the Saviour of the People,
 need be wise, because their Adversaries are subtil-
 ity above any. Here they are to encounter with the Ser-
 vant, who, for his Subtlety, out-witted our Father and
 Mother, when their Wisdom was at the highest, (Gen.
 3. 13.)

iii.) But if we talk of Wisdom, our Jesus is wiser than *Solomon*, wiser than all Men, wiser than Angels; he is even the Wisdom of God. *Christ Wisdom of God*, Col. i. 1. And hence it is, that turneth Sins, Temptations, Persecutions, Falls, and Things for good unto his People, *Rom. viii.*

Herein indeed perceive we the Love of God. *He* gathered, that God loved *Israel*, because he had given them such a King as *Solomon*, (2 Chron. ii. 11.) how much more may we behold the Love that God stowed upon us, in that he hath given us to his Son, and also given his Son for us.

All that the Father giveth me (*shall come.*)

In these last Words, there is closely inserted an Answer unto the Father's End, in giving of his *Elect* Jesus Christ. The Father's End was, that they might come to him, and be saved by him; and that, says Son, shall be done; *Neither Sin nor Satan, neither Folly nor World, neither Wisdom nor Folly, shall hinder the coming to me. They shall come to me, and him that comes to me, I will in no wise cast out.*

Here therefore the Lord Jesus positively determined to put forth such a Sufficiency of all Grace, as should effectually perform this Promise. They shall come. That is, he will cause them to come, by infusing of effectual Blessing into all the Means that shall be used that End. As was said to the Evil Spirit, that was sent to persuade *Abab* to go and fall at *Ramoth-Gilcad*: *Go thou shalt persuade him, and prevail also; go forth, and do so*, 1 Kings xxii. 22. So will Jesus Christ say, the Means that shall be used for the bringing of those him that the Father hath given him. I say, he will bless it effectually to this very End; it shall persuade them, and prevail also; else, as I said, the Father's End would be frustrate: For the Father's Will is, that Of all that he hath given him, he should lose nothing but should raise it up at the last Day; in order next unto himself, *Christ the First Fruits, afterwards those that are*

to JESUS CHRIST. 21

than Christ that this shall not fail to be a Work of Grace effectually wrought, though but in any one of them. All that the Father hath given him to save. *All that the Father hath given me, shall come unto me, &c.* But to speak more distinctly to the Words, *They shall come; Two things I should shew you from these Words.*

First, *What it is to come to Christ.*

Secondly, *What Force there is in this Promise, to make them come to him.*

First, I would shew you what it is to come to Christ. This Word *Come*, must be understood Spiritually, not Carnally; for many come to him Carnally, or Bodily, and have had no saving Advantage by him: Multitudes did then come unto him in the Days of his Flesh, yea, innumerable Companies. There is also at this Day a formal customary coming to his Ordinances, and Ways of Worship, which availeth not any Thing; but with them I shall not now meddle; for they are not intended in the Text. The Coming then intended in the Text, is to be understood of the Coming of the Mind to him, even the moving of the Heart towards him. I say, the moving of the Heart towards him, from a sound Sense of the absolute Want that a Man hath of him for his Justification and Salvation.

This Description of coming to Christ, divideth itself into Two Heads.

First, *That coming to Christ is a moving of the Mind, towards him.*

Secondly, *That it is a moving of the Mind towards him, from a sound Sense of the absolute Want that a Man hath of him for his Justification and Salvation.*

To speak to the first, *that it is a moving of the Mind towards him.* This is evident, because Coming hither or thither, if it be voluntary, is by an Act of the Mind or Will; so coming to Christ, is through the inclining of the Will. *They People shall be willing,* Psalm cx. 3. This

This Willingness of Heart is it which sets the Mind this moving after, or towards him. The Church expresseth this moving of her Mind towards Christ, by the moving of her Bowels. *My Beloved put in his Hand by the Secondly, of the Door, and my Bowels were moved for him, Son a long v 4. My Bowels ; the Passions of my Mind and of his fections ; which Passions of the Affections are expre* ~~about the~~ *by the Yearning and Sounding of the Bowels, are will Yearning or passionate Working of them, the Sounding o* *ing of them, or their making a Noise for him, out bey* *xliii. 30. 1 Kings iii. 26. I J. xvi. 11.*

This then is the Coming to Christ, even a Moving towards him with the Mind. *And it shall come to all fit be that every Thing that liveth, which moveth whitherem ; and ever the Water shall come, shall live.* Ezek. xlvi. 10. *it do th*

The Water in this Text, is the Grace of God in ~~the~~ *Doctrine of it ; the living things are the Children of Men, to whom the Grace of God, by the Gospel preached. Now, saith he, Every living Thing wh* ~~er~~ *moveth whithersoever the Waters shall come, shall live.* *And see how this Word (moveth) is expounded by Christ himself in the Book of the Revelations ; The Spirit saith true the Bride say. Come. And let him that heareth, hear, Come. And let him that is a thirst, Come. And let the Land forever will, that is willing, let him take the Water of Egypt, Life freely, Rev. xxii. 17.*

So that to move in thy Mind and Will after Christ, is to be Coming to him. There are many poor Souls that are coming to Christ, that yet cannot tell how to believe it, beca'se they think that coming to him is some strange and wonderful Thing ; and indeed so it is. But I mean, they overlook the Inclination o' their Will, the Moving of their Mind, and the Sounding of their Bowels after him ; and count there none of this strange and wonderful Thing ; when indeed it is a Work of the greatest Wonder in this World, to see a Man who was sometimes dead in Sin, possessed of the Devil, an Enemy to Christ, and to all Things spiritually good : I say,

the Mind this Man moving with his Mind after the Lord express Christ, is one of the highest Wonders in the world.

Secondly, It is a Moving of the Mind towards him, and of him for his Justification and Salvation; Indeed, without this Sense of a lost Condition without him, there will be no Moving of the Mind towards him: A Sounding of their Mouth there may be; *With their mouth, they shew much Love*, Ezek. xxxiii. 31. Such a people as this will come as the true People cometh; Most is, in Shew and outward Appearance; and they will sit before God's Ministers, as his People sit before him; and they will hear his Words too, but they will not do them; that is, will not come inwardly with their Minds; for with their Mouth they shew much love, but their Heart (or Mind) goeth after their Covetousness. Now all this is, because they want an effectual Sense of the Misery of their State by Nature; not till they have that, will they in their Mind move nearer to him. Therefore thus it is said concerning true Comers. *At that Day the Trumpet shall be blown, and they shall come that were ready to perish in the Land of Assyria, and the Outcasts of the Land of Egypt, and shall worship the Lord in his holy Mountain Jerusalem*, Isa. xxvii. 13. They are then, as you see, the Outcasts as those that are ready to perish, indeed have their Minds effectually moved to come to Jesus Christ. This Sense of Things was that which made the Three Thousand come, that made Saul come, to make the Goale come; and that indeed makes all Wonders come, that come effectually, Acts ii. 8, 16. Of the true Coming to Christ, the three Lepers were remarkable: of whom you read, 2 Kings vii. 3. The Famine in those Days was sore in the Land, where was no Bread for the People; and as for that Strange thing that was, which was Alles flesh, and Doves flying, that was only in Samaria; and of these the Lepers

Lepers had no Share, for they were thrust without the ~~City~~. In
and Hunger was, as I may say, making his last ~~goiz~~ of them; and being therefore half dead already, ~~do they think of doing~~ ^{the Lord} Why, first they display ~~the~~ ^{the} dismal Colours of Death before each others ~~the~~ ^{the} an^t. then resolve what to do, saying. *If we say we are rotten, J* ^{Seconda} *go into the City, then the Famine is in the City, an* ^{Wrath} *shall die there; if we sit still here, we die also; n* ^{Sense} *therefore come, let us fall into the Fost of the Sy* ^{thereunto} *if they save us alive we shall live; if they kill us we shall but die.* Here now was Necessity at work, this Necessity drove them to go thither for Life, wh^{ch} else they would never have gone for it. Thus it is them that in Truth come to Jesus Christ. Death is before them, they see it, and feel it; he is feeding them, and will eat them quite up, if they come not to Jesus Christ; and therefore they come, even of Necessity, being forced thereto by that Sense they have, their being utterly and everlasting^{ly} undone, if they find not Safety in him.

These are they that will come; indeed these are that are invited to come. *Come unto me all ye that labour and are heavy laden, and I will give you rest.* Matt xi. 21.

Take two or three Things to make this more pl
to wit, That coming to Christ floweth from a
Sense of the absolute Need that a Man hath of him
afore.

First, They shall come with Weeping and with Supplication will I lead them; I will cause them to walk by Rivers of Waters, in a plain Way wherein they shall not stumble, Jer. xxxi. 9. Mind it! they come with Weeping and Supplication; they come with Prayer and Tears. Now Prayers and Tears are the Effects of a right Sense of the Need of Mercy. Thus a selfless Sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of what he sees not,

ithout. In those Days, and at that Time, the Children of the Level shall come; they and the Children of Judah together, going and weeping: They shall seek the Lord their ready, &c.; they shall ask the Way to Zion, with their Faces like铅 in the water, saying, Come, and let us join ourselves to the Lord in a perpetual Covenant, that shall not be forgotten, Jer. 1. 4, 9.

Secondly, This Coming to Christ, it is called a running to him; as flying to him; a flying to him from the Wrath to come. By all which Terms, is set forth the Sense of the Man that comes; to wit, That he is affected with the Sense of his Sin, and the Death due thereunto; that he is sensible that the Avenger of Blood pursues him, and that therefore he is cut off, if he makes not Speed to the Son of God for Life, Matt. iii.

7. Psal. cxliii. 9. Flying is the last Work of a Man in Danger, all that are in Danger do not fly; no, not all that see themselves in Danger; Flying is the last Work of Danger; all that hear of Danger will not fly. Men will consider if there be no other Way of Escape before they fly. Therefore, as I said, Flying is the last Thing. When all Refuge fails, and a Man is made to see that there is nothing left him but Sin, Death, and Damnation, unless he flies to Christ for Life; then he flies, and not till then.

Thirdly, That the true Coming is from a Sense of an absolute Need of Jesus Christ to save, &c. is evident by the Out-cry that is made to them to come, even as they are coming to him, Matt. xiv. 30. Acts ii. 37. Acts xvi. 30. Lord, save me, or I perish: Men and Brethren, what shall we do? Sirs, What must I do to be saved? and the like. This Language doth sufficiently discover that the truly coming Souls, are Souls sensible of their Need of Salvation by Jesus Christ; and moreover, that there is nothing can help them but Christ.

Fourthly, It is yet farther evident by these few Things that follow: It is said that such are pricked in their

Hearts, that is, with the Sentence of Death by Law ; and the leaſt Prick in the Heart kills a Man. *Act. ii. 37.* Such are ſaid, as I ſaid before, to We to Tremble, and to be Aſtoniſhed in themſelves at evident and unavoidable Danger that attends them, leſs they fly to Jesus Christ, *Act. ix. 16.*

Fifthly, Coming to Christ is attended with an honest and ſincere forſaking all for him. If any Man cometh unto me, and hateth not his Father and Mother, and Wife, and Children, and Brethren and Sisters, yea, and his own Life also, he cannot be my Disciple; and whosoever doth not bear his Cross and come after me, cannot be my Disciple, Luke xiv. 26, 27.

By theſe and the like Expreſſions elſewhere, Christ deſcribeth the true Comer, or the Man that indeed coming to him ; he is one that caſteth all behind him Back ; he leaveth all, he forſaketh all, he hateth all Things that would ſtand in his Way to hinder his coming to Jesus Christ. There are a great many pretended Comers to Jesus Christ in the World. And they are much like to the Man that you read of in *Mat. xi. 34.* that ſaid to his Father's Bidding, *I go, Sir, and went not.* I ſay, there are a great many ſuch Comers to Jesus Christ ; they ſay, when Christ calls by his Gofpel, *Come, Sir,* but ſtill they abide by their carnal Delight. They come not at all, only they give him a courtly Compliment, but he takes Notice of it, and will not let it paſſ for any more than a Lye. He ſaid, *I go, Sir, and went not ; he diſembled and lyed.* Take heed of this, you that flatter yourselves with your own Deceivings ; Words will not do with Jesus Christ : Coming is Coming, and nothing else will go for Coming with him.

Before I ſpeak to the other Head, I ſhall answer ſome Objections that usually lie in the Way of thoſe that in Truth are coming to Jesus Christ.

Object. 1. *Tho' I cannot deny but my Mind runs after Christ, and that too as being moved thereto from a Sigh-*

to JESUS CHRIST. 27

Consideration of my lost Condition (for I see without
I perish) yet I fear my Ends are not right in coming
unto him.

Quest. Why, what is thine End in coming to Christ?

Answ. My End is, that I might have Life, and be
saved by Jesus Christ.

This is the Objection. Well, let me tell thee, that to
come to Christ for Life, and to be saved, altho' at pre-
sent thou hast no other End, is a good Coming to Jesus-
Christ. This is evident, because Christ propoundeth
Life, as the only Argument to prevail with Sinners to
come to him, and so also blameth them because they
come not to him for Life. *And ye will not come to me
that ye might have Life*, John v. 3. Besides there are
many other Scriptures whereby he allureth Sinners to
come to him, in which he propoundeth nothing to them
but their Safety. *As, He that believeth in him shall not
perish ; He that believeth is passed from Death to Life.*
He that believeth shall be saved. He that believeth on
him, is not condemned. And believing and coming are
all one. So that you see to come to Christ for Life, is
lawful coming, and good.

First, He honoureth the Word of Christ, and con-
tenteth to the Truth of it.

Secondly, He honoureth Christ's Person, in that he
believeth that there is Life in him, and that he is able
to save him from Death, Hell, the Devil, and Damna-
tion ; *For unless a Man believes this, he will not come to*
Christ for Life, Heb. vii. 24, 25.

Thirdly, He honoureth him, in that he believeth he
is authorized of the Father to give Life to those that
come to him for it, *John v. 11, 12. chap. xvii. 1, 2, 3.*

Fourthly, Farther, He that cometh to Jesus Christ for
Life, taketh part with him against Sin, and against the
ragged and imperfect Righteousness of the World ;
yea, and against false Christs, and damnable Errors
that set themselves against the Worthiness of his Merit
and Sufficiency : This is evident, for that such a Soul

singleth Christ out from them all, as the only One that can save.

*Fifthly, Therefore, as Noah, at God's Command Life
Thou preparest this Ark for the saving of thyself, by inter the
which also thou condemnest the World, and art become a
Heir of the Righteousness which is by Faith, Heb. xi. 44.
Wherfore, O coming Sinner, be content: He that faith
cometh to Jesus Christ, believeth too that he is willing to
to shew Mercy to, and have Compassion upon him. This is
(though unworthy) that comes to him for Life. And refuge.
therefore thy Soul lyeth not only under a special Inviting S
tation to come, but under a Promise too, of being a People
accepted and forgiven, Matt. xi. 28. ther for*

All these particular Parts and Qualities of Faith, as evident to any different Judgment.

For, will he that believeth not the Testimony fought Christ concerning the Baseness of Sin, and the Insufficiency of the Righteousness of the World, come thither. Christ for Life? No. Brother

He that believeth not the Testimony of the Word ⁱⁿ comes not; He that believeth that there is Life ⁱⁿ where else, comes not: He that questions whether the Father has given Christ Power to forgive, comes not. He that thinketh that there is more in Sin, in the Law ⁱⁿ in Death, and the Devil, to destroy, than there is in Christ, to save, comes not: He also that questions his faithful Management of his Priesthood for the Salvation ^{and} of Sinners, comes not. ^{yea, g}

Thou then that art indeed the coming Sinner, believe all this: True, perhaps thou dost not believe with ~~ha~~ full Assurance, nor hast thou Leisure to take Notice of thy Faith as to those distinct Acts of it; but yet all this Faith is in him coming to Christ for Life. And to Faith that thus worketh, is he Faith of the best and purest Kind; because this Man comes alone as a Sinner and, as seeing that Life is to be had only in Jesus Christ.

Before I conclude my Answer to this Objection, take into thy Consideration these two Things. First

first, That the Cities of Refuge were erected for them that were dead in the Law, and that yet would live by Grace, even for those that were to fly thither for Life from the Avenger of Blood that pursueth them. And it is worth your noting, that those xi. xi. manner called the People of God. *Cast ye up, cast ye up the Way: Take up the Stumbling block out of the Way of my People,* Isa. lvii. 14. On him is meant, of preparing the Way to the City of

Refuge, that the Slayers might escape thither; which Infusing Slayers are here by way of Speciality, called the People of God; even those of them that escaped thither for Life.

Secondly, Consider that of *Ahab*, when *Benhadad*, as sent to him for Life, saying. *Thus saith thy Son Benhadad, I pray thee let me live.* Though *Benhadad* had

xi. xi. fought the Crown, Kingdom, yea, and Life also of *Ahab*, yet how effectually doth *Benhadad* prevail with him. *Is Benhadad yet alive?* Said *Ahab*, *He is my Brother; yea, Go ye; bring him to me: So he made him* *Viceroy in his Chariot,* 1 Kings xx.

Coming Sinner, What thinkest thou? If Jesus Christ had as little Goodness in him as *Ahab*, he might grant not an humble *Benhadad* Life: Thou neither beggest of him his Crown and Dignity: Life, eternal Life will interve thy Turn. How much more then shalt thou have since thou hast to deal with him who is Goodness and Mercy itself! Yea, since thou art also called upon, yea, greatly encouraged by a Promise of Life, to come even unto him for Life? Read also these Scriptures, Numb. xxv. 11, 14, 15. *Joshua* xx. 1, 2, 3, 4, 5. *Heb.* vi. 6, 17, 18, 19, 20.

Object. 2. *When I say, I only seek myself, I mean, I do not find that I do design God's Glory in mine own Salvation by Christ, and that makes me fear I do not come nearer right.*

Answ. *Where doth Christ Jesus require such a Qualification*

ration of those that are coming to him for Life? Come Part thou for Life, and trouble not thy Head with such Objec- tions against thyself, and let God and Christ alone to glorify themselves in the Salvation of such a Worm as I am. My Scu- art. The Father saith to the Son, Thou art my Son, and thine Israel, in whom I will be glorified. God pronoun- ced Life to Sinners, as the Argument to prevail with them with love to come to him for Life; and Christ says plainly, I am come, 3, 4, 5 that ye might have Life, John xii. 10. He hath no Obje- cts of thy Designs, thou hast need of his Eternal Life. Christ an- don of Sin, and Deliverance from Wrath to come, Chr. very Bet- propounds to thee, and these be the Things that thou hast. Thus need of: Besides, God will be gracious and merciful to amiss in worthless, undeserving Wretches; Come then as such a How one, and lay no Stumbling-blocks in the Way to him, but Poor So come to him for Life, and live, John v. 34. x. 10. iii. 3. Matt. i. 21. Prov. viii. 36, 37. 1 Thess. 11. John from me 25, 26.

When the Goaler said, Sirs, What must I do to be saved? Paul did not so much as once ask him, what must a Heart, Under your End in this Question? Do you design the Glory of God in the Salvation of your Soul? He had more Wit than He knew that such Questions as these, would have been no more but Fool's Baubles, about, (instead of a sufficient Salv- to) so weighty a Question as this. Wherefore, since this poor Wretch lacked Salvation by Jesus Christ, mean to be saved from Hell and Death, which he knew (now) was due to him for the Sins he had committed. Paul bids him, like a poor condemned Sinner as he was, to proceed still in this his Way of Self-seeking saying, Believe on the Lord Jesus Christ, and thou shalt be saved, Acts xvi. 30, 31, 32. I know, that afterwards, thou wilt desire to glorify Christ, by walking in the Way of his Precepts; but at present thou wantest Life; the Avenger of Blood is behind thee, and the Devil, like a roaring Lion is behind thee: Well, come now, and obtain Life from these; and when thou hast obtained some comfortable Persuasion that thou art

made

Once Partaker of Life by Christ, then, and not till
Objects, thou wilt say, *Bless the Lord, O my Soul, and all*
to that is within me, bless his holy Name. Bless the Lord,
as in my Soul, and forget not all his Benefits; who forgiveth
Thine Iniquities, and healeth all thy Diseases; who
removeth thy Life from Destruction, and crowneth thee
with loving Kindness, and tender Mercies, Psal. ciii. 1,
v. 4, 5.

Object. 3. But I cannot believe that I am come to
P Christ aright, because sometimes I am apt to question his
Chary Being and Office to save.

Thus to do is horrible; but may'st thou not judge
amiss in this Matter?

How can I judge amiss, when I judge as I feel.
Poor Soul! Thou may'st judge amiss for all that. Why,
saith the Sinner, I think that these Questionings are
from my Heart.

Answ. Let me answer: That which comes from thy
Heart, comes from thy Will and Affections, from thy
Understanding, Judgment, and Conscience, for these
most acquiesce in thy questioning, if thy questioning
Wit be with thy Heart. And how say'st thou (for to name
no more) dost thou with thy Affection and Conscience
thus question?

Answ. No, my Conscience trembles when such
Thoughts come into my Mind; and my Affections are
otherwise inclined.

Then I conclude, that these Things are either sud-
denly injected by the Devil, or else are the Fruits of
that Body of Sin and Death that yet dwells within thee.
or perhaps from both together.

If they come wholly from the Devil, as they seem,
because thy Conscience and Affections are against them,
or if they come from the Body of Death that is in thee,
(and be not thou curious in enquiring from whether of
them they come, the safest Way is, to lay enough at
by own Door) nothing of this should hinder thy com-
ing, nor make thee conclude, thou comest not aright.

32 Come and Welcomte

And before I leave thee, let me make a little Qu
with thee about this Matter.

First, Dost thou like these wicked Blasphemies ?

Answ. No, no, their Presence and Working kills

Secondly, Dost thou mourn for them, pray ag
them, and hate thyself because of them ?

Answ. Yes, yes ; but that which afflicts me, is
do not prevail against them.

Thirdly, Dost thou sincerely chuse (mightyest th
have thy Choice) that thy Heart might be affected, a
taken with the Things that are best, most Heaven
and Holy ?

Answ. Withall my Heart, and Death the next Hour
it were God's Will) rather than thus to sin against him

Well then, thy not liking of them, thy mourn
for them, thy praying against them, and thy loath
thyself because of them, with thy sincere chusing
those Thoughts for thy Delectation, that are Heaven
and Holy, clearly declares, that these Things are no
countenanced either with thy Will, Affections, Under
standing, Judgment, or Conscience ; and so, that the
Heart is not in them, but that rather they come imme
diately from the Devil, or arise from the Body of Death
that is in thy Flesh ; of which thou oughtest to a
Now then it's no more I that do it, but Sin that dwelt
in me, Rom. vii. 16, 17.

I will give thee a pertinent Instance : In Deut. xxii
thou may'st read of a betrothed Damsel, one betrothed
to her Beloved, one that had given him her Heart and
Mouth, as thou hast given thyself to Christ ; yet ne
was met with as she walked in the Field, by one that
forced her, because he was stronger than she. Well
what Judgment now doth God, the Righteous Judge
pass upon the Damsel for this ? The Man only that lay
with her, faith God, shall die ; but unto the Damsel
thou shalt do nothing ; there is in the Damsel no Sin wor
thy of Death. For as when a Man riseth against his
Neighbour, and slayeth him, even so is this Matter ; be
found

to JESUS CHRIST. 33

Qu found her in the Field, and the betrothed Damsel cryed, and there was none to save her, Deut. xxii. 26, 27.

Thou art this Damsel, the Man that forced thee with these blasphemous Thoughts is the Devil; and he lighted upon thee in a fit Place, even in the Fields, as thou art wandring after Jesus Christ; but thou cryedst out, and by the Cry, didst shew that thou abhorrest such wicked Lewdness. Well, the Judge of all the Earth will do thee Right; he will not lay the Sin at thy Door, but at his that offered thee Violence: And for thy Comfort, take this into Consideration, *That he came to heal them that were oppressed with the Devil*, Acts x. 38.

Object. 4. But, faith another, I am so heartless, so slow, and, as I think, so indifferent in my Coming, that to speak Truth, I know not wher my Kind of Coming ought to be called a Coming to Christ.

Answ. You know that I told you at first, that coming to Christ, is a Moving of the Heart and Affections towards him.

But, faith the Soul, my Dulness and Indifference in all holy Duties, demonstrate my heartlessness in coming; and to come, and not with the Heart signifies nothing at all.

Answ. The moving of the Heart after Christ, is not to be discerned (at all Times) by thy sensible affectionate Performance of Duties; but rather by those secret Groanings and Complaints which thy Soul makes to God against that Sloth that attends thee in Duties.

Secondly, But to grant it be even as thou sayst it is, that thou comest so slowly, &c. yet since Christ bids them come, that come not at all, surely they may be accepted that do come, though attended with those Infirmities, which thou at present groanest under. He saith, *And him that cometh*: He saith not, If they come sensible, so fast. But, *And him that cometh to me*, I will in no wise cast out. He saith also in the eighth of Proverbs, *As for him that wanteth Understanding*, that is, an Heart; for oftentimes the Understanding is taken for the Heart: *Come, eat of my Bread, and drink of the Wine that I have mingled.*

Thirdly, Thou may'st be vehement in thy Spirit, coming to Jesus Christ, and yet be plagued with sensible Sloth. So was the Church, when she cried, *Draw me, we will run after thee; and Paul, when he said, When I would do Good, Evil is present with me, Song x. 13. Rom. vii. Gal. v. 19.* The Works, Strugglings, and Oppositions of the Flesh, are more manifest than the Works of the Spirit in our Hearts, and so are foolish fancies felt than they. What then? Let us not be disconsolate, raged at the Sight and Feeling of our own Infirmitie, but run the faster to Jesus Christ for Salvation.

Fourthly, Get thy Heart warmed with the sweet Promise of Christ's Acceptance of the coming of Sinners: And that will make thee make more Haste unto him. Discouraging Thoughts are like unto cold Weather, that they benumb the Senses, and make us go ungainly about our Busines; but the sweet and warm Gleads of Promise, are like the comfortable Beams of the Sun, which enliveth and refresheth. You see how little the Bee-career, and the Fly doth play in the Winter; why, the Collywacke hinders them from doing it; but when the Wind and the Sun is warm, who so busy as they?

Fifthly, But again, he that comes to Christ, flies for Life; now there is no Man that flies for his Life, that thinks he speeds fast enough on his Journey; no, could he, he would willingly take a Mile at a Step, *Oh my Sloth and heartless Soul, sayst thou, Oh that I had Wings like a Dove, for then would I fly away and be at Rest! I would hasten my Escape from the windy Storm and Tempest, Psalm lxv. 6, 8.*

Poor, coming Soul, thou art like the Man that would ride full Gallop, whose Horse will hardly Trot; now the Desire of his Mind is not to be judged by the slow Pace of the dull Jade he rides on, but by the Hitching, and Kicking, and Spurring, as he sits on his Back. Thy Flesh is like this dull Jade, it will not gallop after Christ; it will be backward, though thy Soul and Heaven lie at Stake: But be of good Comfort, Christ judgeth

spirit, with not according to the Fierceness of outward Month seen. Mark x. 17. but according to the Sincerity of the Draught and inward Parts, John i. 47. Psalm li. 6. Mat. he said 41.

long in Sixthly, Ziba in Appearance came to David much gs, as well as did Mephibosheth ; but his Heart was not so han aught in him to David, as was his. 'Tis true, Mephibosheth had a Check from David; for, said he, *Why dost thou not thou with me, Mephibosheth?* But when rmit David came to remember Mephibosheth was lame, (for that was his Plea) *Thy Servant is lame*, 2 Sam. x. he meet Proncluded he would have come faster after him than he sinned: And Mephibosheth appealed to David, who was in o himhoie Days, as an Angel to God, to know all Things eathethat are done in the Earth; if he did not believe that abouthe Reason of his Backwardness lay in his Lameness, f Round not in his Mind. Why, poor coming Sinner, thou whicauft not come to Christ with that outward Swiftness of the BeCareer, as many others do; but doth the Reason of thy ColBackwardnesf lie in thy Mind and Will, or in the Slug- d anguishes of the Flesh? Canst thou say sincerely, *The Spirit truly is willing, but the Flesh is weak*, Mat. xxvi. es for. Yea, canst thou appeal to the Lord Jesus, who that knowest perfectly the very inmost Thought of thy Heart, couldst that this is true? Then take this for thy Comfort; he b my hith faid, *I will assemble her that halteth, I will make vng her that halteth a Remnant, and I will save her that Ref. halteth*, Micah iv. 6, 7. Zeph. iii. 9. What canst thou have more from the sweet Lips of the Son of God? But,

Seventhly, I read of some that are to follow Christ in Chains; I say, to come after him in Chains: Thus saith the Lord, *The Labour of Egypt, and the Merchandise of Ethiopia, and the Sabeans, Men of Stature, shall come over unto thee, and they shall be thine: They shall come after thee; in Chains shall they come over, and they shall fall down unto thee; and they shall make Supplication*

unto thee, saying, Surely there is none else to save, i
xlv. 14. Surely they that come after Christ in Cha
come to him in great Difficulty, because their Steps
their Chains are straitned.

And what Chains so heavy, as those that discour
thee? *Thy Chain which is made up of Guilt and Filt*
heavy; it is a wretched Bond about thy Neck, by wh
thy Strength doth fail, Lam. i. 14. iii. 17. But con
though thou comest in Chains: 'Tis Glory to Ch
that a Sinner comes after him in Chains. The chink
of thy Chains, though troublesome to thee, are n
nor can be Obstruction to thy Salvation; 'tis Chri
Work and Glory to save thee from thy Chains, to e
large thy Steps, and set thee at Liberty. The Blin
Man, though called, surely could not come apace
Jesus Christ: But Christ could stand still, and stay
him. True, *He rideth upon the Wings of the Wind;* b
yet he is long-suffering, and his long-suffering is Salvati
to him that cometh to him, Matt. xix. 49. Pet. iii. 9.

Eightly, Hadst thou seen those that came to the Lord
Jesus in the Days of his Flesh, how slowly, how hob
lingly they came to him, by reason of their Infirmities
and also, how friendly and graciously he received them
and gave them the Desire of their Hearts, thou would
est not, as thou dost, make such Objections against thy
self in coming to Jesus Christ.

Object. 5. But says another, I fear I come too late;
doubt I have staid too long; I am afraid the Door is shut

Answe. Thou canst never come too late to Jesus
Christ, if thou dost come. This is manifest by Two
Instances.

First, By the Man that came to him at the Eleventh
Hour. This Man was idle all the Day long; he had a
whole Gospel day to come in, and he play'd it all away
save only the last Hour thereof: But at last, at the
Eleventh Hour he came, and goes into the Vineyard to
work along with the rest of the Labourers, that had
borne the Burthen and Heat of the Day. Well, but
how

to JESUS CHRIST. 37

was he received by the Lord of the Vineyard ? y, when Pay-day came, he had even as much as rest ; yea, had his Money first. True, the others scouned him, but what did the Lord Jesus answser him ? *Is thine Eye evil, because mine is good? I will give unto this last, even as unto thee,* Matt. xx.

Secondly, The other Instance is, The Thief upon the Cross ; he came late also, even at an Hour before his death ; yea, he stayed from Jesus Christ as long as he could Liberty to be a Thief, and longer too ; for could have deluded the Judge, and by his lying Words escaped his just Condemnation, for ought I know, he d not come as yet to his Saviour : But being convicted and condemned to die : yea, fastened to the Cross, at he might die like a Rogue as he was in his Life ; behold the Lord Jesus, when this wicked one, even now, desireth Mercy at his Hands, tells him, and that without the least Reflection upon him, for his former mispent Life ; *To-day shalt thou be with me in Paradise,* Luke xxiii. 43.

Let no Man turn this Grace of God into Wantonness ; my Design is now to encourage the coming Soul, Object. But is not the Door of Mercy shut against some before they die ?

Answe. Yea, and God forbids that Prayer should be made to him for them. *Jer. vii. 16. Jude xxii.*

Quest. Then, why may not I doubt that I may be one of these ?

Answe. By no Means, if thou art coming to Jesus Christ ; because when God shuts the Door upon Men, he gives them no Heart to come to Jesus Christ. None comes but those to whom it is given of the Father : But thou comest, therefore it is given to thee of the Father.

Be sure therefore, if the Father hath given thee an Heart to come to Jesus Christ, the Gate of Mercy yet stands open to thee : *For it stands not with the Wisdom of God to give Strength to come to the Birth, and yet to shut up the Womb,* Isa. lxvi. 9. *To give Grace to come to*

Jesus

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Jesus Christ, and yet to shut up the Door of his Mercy upon thee. *Incline thine Ear*, saith he, *and come unto me*: *Hear, and your Souls shall live*; and I will make an everlasting Covenant with you, even the sure Mercy of David, *Isa. liii. 3.*

Object. But it is said, That some knocked when the Door was shut.

Ans. w. Yes; But the Text in which these Knockings are mentioned, are to be referred unto the Day of Judgment; and not to the coming of the Sinner unto Christ in this Life. See the Text, *Matt. xxv. 11. Luke xiii. 24, 25.*

These therefore concern thee nothing at all, that answed: coming to Jefus Christ, thou art coming now, *Now is the acceptable Time, behold now is the Day of Salvation* *Fall 2 Cor. vi. 2.* Now God is upon the Mercy-Seat; now is Christ Jesus fits by, continually pleading the Victory of Man, his Blood for Sinners; and now, even as long as this World lasts, this Word of the Text shall still be fresh, yet and fully fulfilled, *And him that cometh to me, I will not no wise cast out.*

The greater Sinner thou art, the greater Need of Mercy thou hast, and the more will Christ be glorified thereby: Come then, come and try: *Come, taste and see how good the Lord is to an undeserving Sinner.*

Object. 6. But, says another, I am fallen since I began to come to Christ; therefore I fear I did not come aright, and so consequently, that Christ will not receiveable me.

Ans. w. Falls are dangerous, for they dishonour Christ, wound the Conscience, and cause the Enemies of God to speak reproachfully. But it is no good Argument I am fallen, therefore I was not coming aright to Jesus Christ. If *David*, and *Solomon*, and *Peter*, had thus objected against themselves, they had added to their Griefs; and yet at least, as much Cause as thou. A Man whose Steps are order'd by the Lord, and whose Goings the Lord delights in, may yet be overtaken in

temptation that may cause him to fall, *P. xxxvii.* Did not *Aaron* fall; yea, and *Moses* himself! shall we say of *Hezekiah* and *Jehosaphat*? There therefore Falls and Falls: Falls pardonable, and his unpardonable: Falls unpardonable, are Falls. then Light, from the Faith, to the despising of, and. implying upon Jesus Christ and his blessed Undertak-
ers, (*Heb. vi. 2, 3, 4, 5.* chap. x. 28, 29. Now, as Day much, there remains no more Sacrifice for Sin: In-
anner they have no Heart, no Mind, no Desire to come
1. *Lu* Jesus Christ for Life, there they must perish: Nay,
ys the Holy Ghost, 'Tis impossible that they should be
hat anewed again to Repentance. Therefore these God-
Now with no Compassion for, neither ought we; but for
vatio her Falls, though they be dreadful (and God will cha-
; none his People for them) they do not prove thee a grace-
ory of Man, one not come to Jesus Christ for Life.

is afraid of the Child in the Gospel. That while he
yet a coming, the Devil threw him down, and tore
Luke ix. 4.

jected Sinner, it is no Wonder that thou hast got
all in coming to Jesus Christ: Is it not rather to be
parded at, that thou hast not had before this, a thou-
Falls? Considering,

What Fools we are by Nature.

I be. 1. *What Weaknesses are in us.*

come 1. *What mighty Powers, the Fallen Angels, our invincible Enemies, are.*

Considering also, how often the Coming Man is ~~be~~christianized in his Journey, and also what Stumbling-blocks do God in his Way.

Also his Familiars (that were so before) now watch
his Halting, and seek by what Means they may, to
thus ~~se~~ him to fall by the Hand of their strong Ones.

What then? Must we, because of these Temptations, A
ine to Fall? No; Must we not fear Falls? Yea, bim that thinketh he standeth, take heed lest he fall: or. x. 12. Yet let him not utterly be cast down: The

The Lord upholdeth all that fall, and raiseth up
that are bowed down. Make not light of Falls:
hast thou fallen? *Ye have*, said Samuel, *done a*
Wickedness; *yet turn not aside from following of the*
but serve him with a perfect Heart, and turn not
for the Lord will not forsake his People (and he co-
the coming Sinner one of them) because it hath p-
the Lord to make you his People, 1 Sam. xii. 20, 21.

(Shall come to me)

Now we come to shew what Force there is in
Promise to make them come to him. *All that the
ther giveth me, shall come to me.*

I will speak to this Promise.

First, In General.

Second, In Particular.

In General. This Word (*Shall*) is confined to ~~such~~ ! S
(All) that are given to Christ. *All that the Father giveth me, shall come to me.* Hence I conclude,

Secondly, This Saying, *shall come*, maketh thy coming, not only the Fruit of the Gift of the Father, also of the Purpose of the Son; for these Words are of the Divine Purpose; they shew us the Heavenly Determination of the Son. *The Father hath given them to me*, and they shall, yea, *they shall come to me*. Christ is

his Resolution to save those given to him, as is her in giving of them. Christ prized the Gift Father, he will lose nothing of it, he is resolved it every whit by his Blood, and to raise it up at the last Day: And thus he fulfills his Father's and accomplisheth his own Desires, *John vi. 39.*

Secondly, These Words, *shall come*, make thy coming also an Effect of an absolute Promise; coming nner, thou art concluded in a Promise: Thy coming is in the Fruit of the Faithfulness of an absolute Promise. This Promise, by the Virtue of which thou at received Strength to come: And this is the Pro-
misse, by the which thou shalt be effectually brought to

It was said to Abraham, *At this Time will I come, and Sarah shall have a Son.* This Son was Isaac. *Behold! Sarah shall have a Son:* There is the Promise; *and Sarah had a Son:* There was the Fulfilling of the Promise: *And therefore was Isaac called the Child of the Promise,* Gen. xvii. 19. chap. xviii. 10. Rom. ix. 9.

Moreover Sarah shall have a Son: But how if Sarah be past ? Why, still the Promise continues to say, *Sarah shall have a Son:* But how if Sarah be barren ? Why the Promise says, *Sarah shall have a Son.* But Abraham's Body is now dead; why the Promise is still the same: *Sarah shall have a Son.* Thus you see what virtue there is in an absolute Promise. It carrieth enough of its own Bowels to accomplish the Thing promised, whether there be Means or no in us to effect it. Wherefore this Promise in the Text, being an absolute Promise, by Virtue of it, not by Virtue of ourselves, or our own Inducements, do we come to Jesus Christ, so are the Words of the Text; *All that the Father hath me, shall come to me.*

Therefore is every sincere Comer to Jesus Christ, called also a Child of the Promise. Now we, Brethren as Isaac was, are the Children of the Promise, Gal. iv. 28. It is. We are the Children that God hath promised to Jesus Christ, and given to him; yea, the Children that Jesus

*Jesus Christ hath promised, shall come to him, ^{the Prom}
that the Father giveth me, shall come.*

Fourthly, This Word (*shall come*) engageth ^{Christ} without a Condition, to communicate all Manner of Grace to those thus ^{engaged} thereunto, to make them effectually come to him, *They shall come*; that is, not if they will, but if Grace, all Grace, any Power, Wisdom, a new Heart, and the Holy Spirit Qualification, and all joining together, can make them come. It concludes this Word (*shall come*) being absolute, hath no Dependancy upon our own Will, or Power, or Goodness, but if it engageth for us, even God himself, Christ himself, that it is the Spirit himself. When God had made that absolute *Promise to Abraham*, that *Sarah* should have a Son, if they ^{had} *Abraham* did not at all look at any Qualification, that a Son should be born to him, because the *Promise* looked at none; but as though not God, but he had, by the *Promise*, absolutely promised him a Son, so he considered now, not his own Body now dead, but the Barrenness of *Sarah's* Womb. He staggered not at the *Promise* of God through Unbelief, but was strong in Faith, giving Glory to God, being fully persuaded, that what he had promised he was able to perform, *Rom. iv.* He had promised, and had promised absolutely, *Sarah* shall have a Son: Therefore *Abraham* looks that *He*, to wit, God, must fulfil the Condition of it. Neither is this Expectation of *Abraham* disbelieved, proved by the Holy Ghost, but accounted good and laudable; it being that by which he gives Glory to God. The Father also hath given to Christ, a certain Number of Souls to save; and he himself hath said, *They shall come to him.* Let the Church of God, then live in a joyful Expectation of the utmost Accomplishment of this *Promise*; for assuredly it shall be fulfilled, and not one Thousandth Part of a Tittle thereof shall fail: *They shall come to me.*

And now, before I go any farther, I will more particularly enquire into the Nature of an *Absolute Promise*.

First, We call that an *Absolute Promise*, that is made without any Condition: Or more fully thus; that is, *Absolute*

the Promise of God, or of Christ, which maketh this or that Man, any Saving Spiritual Blessing, but a Condition to be done on our Part, for the obtaining thereof. And this we have in hand is such an *Thing*. Let the best Master of Arts on Earth shew me, if all *Gen*, any Condition in this *Text*, depending upon *Qualification* in us, which is not by the same *Pro*-*cess*. He concluded, shall be by the Lord *Jesus* effected in us. *De* *Secondly*, An Absolute Promise therefore is, as we say, *Willingness*, *if* or *and*; and that is, it requireth nothing of *it* *him*, that it self might be accomplish'd. It faith not, *it* *abs* *shall*, *if* *they* *will*; but, *They* *shall*: Not, they *have* *all* *if* *they* *use* *the* *Means*; but, *They* *shall*. You may *say*, that a *Will*, and the *Use* *of* *the* *Means*, is supposed, *as* *though* *not* *expressed*. But I answer, No, by no *Means*; *for* *as* *is*, a Condition of this Promise: If they be at all *included* in the Promise, they are included there, as the *staggers* *of* *the* *absolute* *Promise*, not as if it expected the *but* *ification* to arise from *us*. *They* *People* *shall* *be* *willing* *in* *the* *Day* *of* *thy* *Power*, Psalm cx. 3. That is *the* *other* *absolute* *Promise*: But doth that Promise suppose a Willingness in *us*, as a Condition of God's *embracing* *us* *willing*? *They* *shall* *be* *willing*, if they are *condi* *ting*: Or, they shall be willing, if they will be willing. This is ridiculous; there is nothing of this supposed. The *Promise* is *Absolute*, as to *us*, that all it en-*titles* *for* *its* *own* *Accomplishment*, is the mighty Pow-*er* *of* *Christ*, and his *Faithfulness* to accomplish. *the* *Difference* *therefore*, betwixt the *absolute* *and* *conditional* *Promise*, is this; *They* *differ* *in* *their* *Terms*: The *absolute* *Pro*-*mise* *say*, *I* *will*, and *you* *shall*; the *other*, *I* *will*, *if* *you* *will*; or, *do* *this*, and *thou* *shalt* *live*, Jer. xxxi. 31. 33. Ezek. xxxvi. 24, 25, 26, 27, 28, 29, 30, 31. 33. Heb. viii. 7, 8, 9, 10, 11, 12. Jer. iv. 1. 30, 31, 32. Matt. xix. 21. *Secondly*, They differ in their Way of communicating *Things* to Men; the *Absolute* *ones* communicate *Things* *solo*

Things freely, only of Grace; the other, if there be any Qualification in us, that the Promise calls for in the *W*orld *to* *us*.

Thirdly, The *absolute* *Promises* therefore engage *us* *condly*, *to* *the* *W*orld, *the* *other* engage *us*: I mean God only, us only *of* *the* *W*orld.

Fourthly, *Absolute* *Promises* must be fulfilled; *Conditional* may, or may not, be fulfilled. The *absolute* *Promises* must be fulfilled, because of the Faithfulness of *God*; *Thirdly*, *the* *other* may not, because of the Unfaithfulness of *Men*.

Fifthly, *Absolute* *Promises* have therefore a Sufficient *Truthly*, *in* *themselves*, to bring about their own Fulfillings *of* *Sins*. *Conditional* have not so. The *Absolute* *Promise* is *before* a Big-belly'd *Promise*, because it hath in its Fulness of all desired Things for us; and will, *truly*, the Time of that *Promise* is come *yield to us* *More* *bold* *of* *that* *which* *will* *verily* *save* *us*; *yea*, and make us *able* *of* *answering* the Demands *of* the *Promise* *conditional*. Wherefore, though there be a real *as do*, *an* *eternal* *Difference* *in* *these* *Things* (*with* *others* *in* *the* *world*), *in* *twixt* *the* *conditional* *and* *absolute* *Promise*; yet *now* *the* *in* *other* *Respects*, *there* *is* *a* *blessed* *Harmony* *betwixt* *them*; *as* *may* *be* *seen* *in* *these* *Particulars*.

First, The *conditional* *Promise* calls for *Repentance*; *the* *absolute* *gives* *it*, *Acts* v. 30, 31.

Secondly, The *conditional* *Promise* calls for *Faith*; *the* *absolute* *Promise* *gives* *it*, *Zeph.* iii. 12. *Rom.* xv. 12.

Thirdly, The *conditional* *Promise* calls for a new *Habit*; *the* *absolute* *Promise* *gives* *it*, *Ezek.* xxxvi.

Fourthly, The *conditional* *Promise* calleth for *Habits* *Obedience*, *the* *absolute* *Promise* giveth it, or causeth it, *Ezek.* xxxvi. 27.

And as they harmoniously agree in this; so agree *the* *conditional* *Promise* *blesseth* *the* *Man*, *who* *by* *the* *absolute* *Promise* *is* *endued* *with* *its* *Fruit*: As for *stance*:

First, The *absolute* *Promise* maketh *Men* *upright*, *then* *the* *conditional* *follows*, *saying*, *Blessed* *are* *the* *de* *liv*.

to JESUS CHRIST. 45

if ~~th~~
ils ~~th~~ in the Way, who walketh in the Way of the Lord,
Im xix. 1.

gaged ~~condly~~, The absolute Promise giveth to this Man the
only of the Lord, and then the conditional follows, say-
ed; *Blessed is every one that feareth the Lord*, Psalm
solu~~tion~~ i. 1.

of ~~condly~~, The absolute Promise giveth Faith, and then
ful~~l~~ conditional follows, saying, *Blessed is he that believ-*
Zephan. iii. 12. Luke i. 45.

Sufficiently, The absolute Promise brings free Forgive-
lings of Sins, and the conditional says, *Blessed are they*
~~th~~ *whose Transgressions are forgiven, and whose Sin is co-*
nited. Rom. iv. 7, 8.

ill, ~~condly~~, The absolute Promise says, *That God's Elect*
More hold out to the End, then the conditional follows
upon this Blessing; *He that shall endure to the End, the*
same shall be saved, 1 Pet. i. 4, 5, 6. Matt. xxiv.

real, Thus do the Promises gloriously serve one another
themselves, in this their harmonious Agreement.

yet now the Promise under Consideration, is an *absolute*
Promise: *All that the Father giveth me, shall come to*

ental This Promise therefore is, as is said, a Big-bellied
Promise, and hath in itself all those Things to bestow
aith, on us, that the conditional calleth for at our Hands.
v. 12. *Shall come!* Shall they come? Yes, They shall
w H. But how if they want those Things, those Gra-
Power, and Heart, without which they cannot
or H. ? Why *Shall come*, answereth all this, and all
useful things else that may in this Matter be objected. And
I will take the liberty to amplify Things.

Object. 1. But they are dead, dead in Trespasses and
how shall they then come?

sw. Why, *Shall come* can raise them from this
h. *The Hour is coming, and now is, that the Dead*
bear the Voice of the Son of God, and they that bear
Live. Thus therefore is this Impediment by *Shall*
removed out of the Way. They shall hear, they
live. Object.

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Obj. 2. But they are Satan's Captives; ^{Obj. 3.} have they Captives at his Will, and he is stronger than they; how then can they come?

Ans. Why, Shall-come hath also provided ^{will come} for this. Satan hath bound that Daughter of ^{the} ~~the~~ ^{to me} so, that she could by no Means lift up herself; ^{bars,} ~~bars,~~ ^{the} Shall-come set her free both in Body and Soul. ^{the} will have them turned from the Power of Satan ^{to} But what! Must it be, if they turn themselves, something to merit of him to turn them? No, ^{be} do it freely, of his own good Will. Alas, Man ^{the} Soul is possessed with the Devil, is turned whither that Governor lifteth, is taken Captive by him, notwithstanding its natural Powers, at his Will; but ^{the} will he do? Will he hold him when Shall-come ^{the} forth itself (will he then let him) for coming to Christ? No, that cannot be, his Power is but the ^{of} of a fallen Angel; but Shall come is the Word of ^{the} Therefore Shall-come must be fulfilled, and the ^{of} of Hell shall not prevail against it.

There were seven Devils in *Mary Magdalene* many for her to get from under the Power of when the Time was come, that Shall come was fulfilled upon her, they give Place, fly from her, she comes (indeed) to Jesus Christ; according as written, *All that the Father giveth me, Shall come*.

The Man that was possessed with a Legion, *Mar* was too much by them captivated, for him, by his Force, to come; yea, had he had (to boot) all the under Heaven to help him, had he that said, *He come*, with-held his mighty Power: But when this mise was to be fulfilled upon him, then he comes; could all their Power hinder him from coming. It also this Shall come that preserved him from Death, by these evil Spirits he was hurled hither and thither, and it was by the Virtue of Shall come, that at last he was set at Liberty from them, and enabled indeed to come to Christ. *All that the Father giveth me, Shall come to me.*

to JESUS CHRIST. 47

Ques. 3. *They Shall*, (you say ?) But how if they not ? And if so, then what can *Shall come* do ? True, there are some Men say, *We are Lords, will come no more under thee*, Jer. ii. 31. But as says in another Case, (if they are concerned in *Shall to me*) *They shall know whose Word shall stand, mine ours*, Jer. xliv. 28. Here then is the Case, we must see who will be the Lyar ; he that faith, *I will not, he that faith, He Shall come to me*. *You shall come, God : I will not come*, faith the Sinner. Now as he is concerned in this *Shall-come*, God will make that Man eat his own Words ; for I will not, is unadvised Conclusion of a crazy-headed Sinner ; *Shall-come* was spoken by him that is of Power to form his Word. *Son, go work to-day in my Vineyard*, the Father ; but he answered, and said, *I will not*.

What now, will he be able to stand to his Re.

Will he pursue his desperate Denial ? No, he ards repented and went. But how came he by *repentance* ? Why, it was wrapped up for him in *absolute Promise* ; and therefore, notwithstanding *I will not*, he afterwards repented and went. Parable, Jesus Christ sets forth the *Obstinacy* of *Wanders of the World*, as touching their coming to *they will not come, tho' threatned, yea, tho' be offered them upon Condition of Coming*.

now, when *Shall come*, the *absolute Promise* of comes to be fulfilled upon them, then they come ; se by that *Promise* a *Cure* is provided against the *lion of their Wills* : *Thy People shall be willing in ay of thy Power*, Psalm cx. 3. *Thy People* ; what e ? Why the *People* that thy *Father* hath given

The *Obstinacy* and *Plague* that is in the *Will* of *People* shall be taken away, and they shall be made ; *Shall-come* will make them *willing to come*.

He that had seen *Paul* in the midst of his *Outrages* Christ, his *Gospel*, and *People*, would hardly have

have thought that he would have ever been a ~~F~~ The ~~T~~
of Jesus Christ, especially since he went not a ~~g~~ ~~g~~
Conscience in persecuting of them. He thought ~~h~~ ~~h~~
that he ought to do what he did. But we may ~~s~~ ~~h~~ ~~h~~
Shall come can do, when it comes to be fulfilled ~~on~~ ~~as~~ ~~h~~
the Soul of a rebellious Sinner; he was a chosen ~~romise~~
given by the Father to the Son; and now the ~~T~~ ~~suppli~~
ing come that *Shall come* was to take him in ~~h~~ ~~h~~
hold he is over-mastered, astonished, and with ~~Matt. xx~~
bling and Reverence, in a Moment becomes ~~Object~~ ~~w~~
be obedient to the Heavenly Call, *Acts ix.* ~~be blind,~~

And were not they far gone (that you read of ~~from Ch~~
ii.) who had their Hands and Hearts in the ~~Mun~~ ~~out by t~~
the Son of God; and to shew their Resolvednes ~~is~~ ~~blind, h~~
to repent of that horrid Fact, said, *His Blood b* *Answe*
and our Children? But must their Obstinacy rule? *Are they*
they be bound to their own Ruin, by the Rebel *If so, t*
their stubborn Wills? No, not *Those of These them E*
ther gave to Christ; wherefore at the Times app *self. M*
Shall come breaks in among them; the absolute *Shall co*
takes them in hand; and then they come indeed *hinder.*
ing out to Peter, and the rest of the Apostles *The*
and Brethren, what shall we do? No Stubborn *being t*
Man's Will can stand, when God hath absolute *that t*
the contrary; *Shall come* can make them come as *Blind t*
to their Windows, that had a-fore resolved *John ix.* *This*
come to him.

The Lord spake unto *Manasseh*, and to his Peo *Promit*
the Prophets) but would he hear? No, he would *shall o*
But shall *Manasseh* come off thus? No, he sh *shall c*
Therefore, he being also of those whom the Fath *shall*
given to the Son, and so falling within the Bound *shall c*
Reach of *Shall come*, at last *Shall come* takes *the El*
hand and then he comes indeed: He comes b *them*
and bending; he humbles himself greatly, and *Darkn*
Supplication to the Lord, and pray'd unto him *these T*
he was intreated of him, and had Mercy upon *ya. xl*
2 Chron. iii. 33.

The Thief upon the Cross, at first, did rail with his fellow, upon Jesus Christ ; but he was one that the Fau-
gther had given to him, and therefore *Shall come* must
hinder him and his rebellious Will. And behold, so
as he is dealt withal, by Virtue of that absolute
promise, how soon he buckleth, leaves his railing, falls
the Thief suppliant of the Son of God for Mercy, *Lord,*
when he comest into thy Kingdom,
with Matt. xxvii. 44. Luke xxiii. 40, 41, 42.

Object. 4 They Shall come, say you, but how if they
be blind, and see not the Way ? For some are kept off
from Christ, not only by the Obstinacy of their Will,
but by the Blindness of their Mind : Now, if they be
blind, how shall they come ?

Answe. This Question is not, Are they blind ? But,
Are they within the Reach and Power of *Shall come* ?
If so, that Christ that said, *They shall come*, will find
them Eyes, or a Guide, or both, to bring them to him-
self. *Must is for the King :* If they shall come, they
shall come, they shall come ; no Impediment shall
hinder.

The Thessalonians Darkness did not hinder them from
being the Children of Light ; *I am come*, said Christ,
that they that see not might see. And if he saith, *See ye*
Blind that have Eyes ; Who shall hinder it ? Eph. v. 8.
John ix. 39. Isa. xxxix. 28. chap. xlvi. 8.

This Promise therefore is, as I said, a Big-bellied
Promise, having in the Bowels of it, all Things that
shall occur to the compleat fulfilling of itself. *They*
shall come. But 'tis objected that they are blind : Well,
Shall come is still the same, and continueth to say, *They*
shall come to me : Therefore he saith again, I will bring
the Blind by a Way that they know not ; I will lead
them in the Paths that they know not. I will make
Darkness Light before them, and crooked Things strait ;
these Things will I do unto them, and not forsake them,
xlvi. 15.

Come and Welcome

Mark, I will bring them, though they be blind will bring them by a Way they know not ; I will ^{Root of S} will ; and therefore, *they shall come to me.* ^{iles; and}

Object. 5. But how if they have exceeded man ^{Rom. xv.} Sin, and so made themselves far more abominial ^{Secondly} They are the Ring-leading Sinners in the Country, ^{to give R} Town, or Family ? ^{ing the L}

Answ. What then ? Shall that hinder the Execut ^{Supplicati} of *Shall-come* ? It is not Transgressions, nor Sins, ^{xxxii.} 9. all their Transgressions in all their Sins (if they, by ^{I told} Father, are given to Christ to save them) that shall hinder this Promise, that it should not be fulfilled ^{upanswer a} them : In those Days, and at that Time, saith the *Lohim* that the Iniquities of *Israel* shall be sought for, and not ^{if S} found, *Jer. xxxii.* 10. Not that they had none ; is, then they abounded in Transgression, ^{2 Chron. xxxix.} concerned *Ezek. xvi. 48.* but God would pardon, cover, hid ^{by C} and put them away, by Virtue of his absolute Promise ^{since C} by which they aere given to Christ to save them : *Avi. 35.* *I will cleanse them from all their Iniquity, whereby they that have sinned against me ; and I will pardon all their iniquity whereby they have transgressed against me.* *An to say,* ¹ *shall be to me for a Name of Joy, a Praise, and an honour before all the Nations of the Earth, which shall* ^{the} *Faith a* *hear of all the Good I do unto them ; and they shall* ^{God of} *tremble for all the Goodness, and all the Prosperity, to g* ^{them a} *that I procure to it,* *Jer. xxxiv. 8, 9.*

Object. 6. But how if they have not Faith and Repentance ? How shall they come then ? ^{Words}

Answ. Why, he that saith, *they shall come,* Shall ^{But ho} not make it out ? If they shall come, they shall come ^{create} and he that hath said, *they shall come,* if Faith and Repentance be the Way to come, as indeed they are, the ^{new} Faith and Repentance shall be given to them ; so said, ^{it} *Shall-come* must be fulfilled on them. ^{God ;}

First, Faith shall be given them ; I will also leave ^{veral} the midst of thee an afflicted and poor People, and they ^{Grace} shall trust in the Name of the Lord. *There shall be* ^{Obj} ^{Roo}

to JESUS CHRIST. 51

will Root of Jesse, and he shall rise to reign over the Gentiles; and in him shall the Gentiles trust, *Zeph. iii. 12.*

Rom. xv. 12.

Secondly, They shall have Repentance: He is exalted to give Repentance; They shall come weeping and seeking the Lord their God: And again, *With Weeping and Supplication will I lead them, Acts v. 30, 31. Jer. xxxi. 9.*

I told you before, that an absolute Promise hath all conditional ones in the Belly of it, and also Provision to answer all those Qualifications that they propound to the Lohim that seeketh for their Benefit: And it must be so; not for if Shall-come be an absolute Promise, as indeed it is, then it must be fulfilled upon every one of those concerned therein. I say, it must be fulfilled, if God, by Grace, and his absolute Will, fulfil it. Besides, promise Coming and Believing is all one (according to *John vi. 35.*) *He that cometh to me shall never hunger, and he that believeth in me shall never thirst.*

Then, when he saith, they Shall come, 'tis as much as to say, they Shall believe, and consequently repent, to the saving of the Soul. So then the present Want of Faith and Repentance, cannot make this Promise of God of none Effect; because that this Promise hath in it, to give what others call for and expect. I will give them an Heart. I will give them my Spirit. I will give them Repentance, I will give them Faith. Mark these

Words! *If any Man be in Christ, he is a new Creature.* But how came he to be a new Creature, since none can create but God? Why, God indeed doth make them new Creatures. Behold, saith he, *I make all Things new.* And hence then it follows, even after he had said, they are new Creatures, and all Things are of God; that is, all this new Creation standeth in the several Operations, and special Workings of the Spirit of God, who is God, *2 Cor. v. 17, 18.*

Object. 7. But how shall they escape all those dangers?

Mark, I will bring them, though they be blind; I will bring them by a Way they know not; I will ^{Root of} ~~Root of~~ will; and therefore, ^{Root of} ~~Root of~~ they shall come to me. ^{Root of} ~~Root of~~ miles; and

Objet. 5. But how if they have exceeded man Rom. xv. Sin, and so made themselves far more abominable. Secondly They are the Ring-leading Sinners in the Country, to give R Town, or Family ? ing the Lo

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to JESUS CHRIST. 51

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Object. 7. But how shall they escape all those dangers

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ous and damnable Opinions, that like Rocks and Qua
sands, are in the Way which they are going.

Answe. Indeed, this Age is an Age of Errors, miser, that
as could be
My Sheep
it? Why
and that
Eph. v.
Farther
Provision
that the
shall no
where fl
with an ever there was an Age of Errors in the World; but the Gift of the Father, laid claim to by the Son in the Text, must needs escape them, and in conclusion come to him. There are a Company of the *Shall come* in the Bible that doth secure them. Not but that they may be assaulted by them; yea, and also for the Time, entangled and detained by them from the Bishop of their Souls; but these *Shall-comes* will break those Chains and Fetters, that those given to Christ are intangled in, and they *Shall come*, because he hath said, they shall come to him.

Indeed, Errors are like that Whore, of whom we read in the *Proverbs*, that sitteth in her Seat in the To me
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Trea *Places of the City, To call Passengers who go right in their Way, (Prov. ix. 13, 14, 15, 16)* But the Period as I said, that by the Father are given to the Son to them, are fit one Time or other, to be secured by *Shall come to me.*

And therefore, of such it is said, God will guide them with his Eye, with his Counsel, by his Spirit, and that in the Way of Peace; by the Springs of Water and into all Truth, *Psal. xxxii. 8. Psal. lxxviii. 2. John xvi. 13. Luke i. 79. Isa. xlvi. 10.* So then, that hath such a Guide, (and all that the Father give to Christ shall have it) he shall escape those Dangers, shall not err in the Way; yea, though he be a Fool, shall not err therein, *Isa. xxxii. 11.* for of every such one it is said, *Thine Ears shall bear a Word behind thee, saying, This is the Way, walk in it, when ye turn to the Right-Hand, and when ye turn to the Left, Isa. xxxii. 13.*

There were Thieves and Robbers before Christ coming, as there are also now: But, saith he, *The Sheep did not hear them.*

And why did they not hear them, but because they were under the Power of *Shall-come*; that absolute Pro

mise

mise, that had the Grace in itself to bestow upon them, as could make them able rightly to distinguish of Voices, *My Sheep, hear my Voice*: But how came they to hear it? Why, to them it is given to know and to hear, and that distinguishingly, *John x. 8, 16. chap. 25. Eph. v. 14.*

Farther, the very plain Sentence of the Text, makes Provision against all these Things; for it saith, *All that the Father giveth me, shall come to me*; that is, shall not be stopped, or be allureth, to take up any where short of *Me*; nor shall they turn aside, to abide with any besides *Me*.

Shall come (to Me)

To me!) By these Words there is farther insinuated (though not expressed) a double Cause of their coming to him.

First, There is in Christ a Fulness of All-sufficiency of that, even of all that which is needful to make us happy.

Secondly, Those that indeed come to him, do therefore come to him, that they may receive it at his Hand.

As for the first of these, there is in Christ a Fulness of All-sufficiency of all that, even of all that which is needful to make us happy. Hence it is said, For it pleased the Father, that in him should all Fulness dwell. And again *Of his Fulness we have all received, and Grace for Grace*, Col. i. 19. *John i. 16*. It is also said of him, that his Riches is unsearchable, *The unsearchable Riches of Christ*, Eph. iii. 8. Hear what he saith of himself, *Riches and Honour are with Me, even durable Riches and Righteousness: My Fruit is better than Gold; yea, than fine Gold; and My Revenue than choice Silver: I lead in the Way of Righteousness, in the midst of the Paths of Judgment, that I may cause them that love Me to inherit Substance. And I will fill their Treasures*, Prov. xviii. 19, 20, 21.

Thus in general. But more particularly;

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First, There is that Light in Christ that is sufficient to lead them out of, and from, all that Darkness, the midst of which, all others, but them that come to him, stumble, and fall, and perish; *I am the Light of the World,* saith he; *he that followeth Me, shall abide in Darkness, but have the Light of Life,* John xii. 42. Man by Nature is in Darkness, and walks in Darkness, and knows not whither he goes, for Darkness hath blinded his Eyes; neither can any Thing Jesus Christ, lead Men out of this Darkness; Nature Conscience cannot do it; the Ten Commandments though in the Heart of Man, cannot do it. This negative belongs only to Jesus Christ.

Secondly, There is Life in Christ, that is to be found nowhere else, John v. 40. Life as a Principle in the Soul, by which it shall be acted and enabled to do that which, through him, is pleasing to God; *He that believeth in, or cometh to Me,* saith he, as the Scripture have said, *Out of his Belly shall flow Rivers of Living Water,* John vii. 38. Without this Life a Man is dead, whether he be bad, or whether he be good; that is good in his own, and other Mens Esteem. There is no true and eternal Life, but what is in the *Me* that speaketh in the Text.

There is also Life, for those that come to him, to be had by Faith in his Flesh and Blood; *He that eateth Me, shall live by Me,* John vi. 57.

And this is a Life against that Death that comes by the Guilt of Sin, and the Curse of the Law, under which all Men are, and for ever must be, unless they eat *Me* that speaks in the Text; *Who so findeth Me,* saith he, *findeth Life;* Deliverance from that Everlasting Death and Destruction, that without *Me* he shall be devoured by, Prov. viii.

Nothing is more desirable than Life, to him that hath in himself the Sentence of Condemnation; and here only is Life to be found: *This Life, to wit, Eternal Life, this Life is in his Son;* that is, in him that faith

in the Text, *All that the Father hath given Me, shall come to Me, 1 John v. 10.*

Thirdly, The Person speaking in the Text, is he alone by whom poor Sinners have Admittance to, and Acceptance with the Father, because of the Glory of his Righteousness, by, and in which, he presenteth them amiable and spotless in his Sight; neither is there any Way besides him, so to come to the Father; *I am the Way, says he, the Truth and the Life; no Man cometh to the Father but by Me, John xiv. 6.* All other Ways to God are dead and damnable, the destroying Cherubims stand with flaming Swords, turning every Way to keep all others from his Presence, (Gen. iii. 24.) I say, all others but them that come by him.

I am the Door, by Me, faith he, if any Man enter in, he shall be saved, John x. 1, 2.

The Person speaking in the Text is *He*, and only *He*, that can give stable and everlasting Peace, therefore, saith he, *My Peace I give unto you: My Peace, which is a Peace of God, Peace of Conscience, and that of an everlasting Duration. My Peace, Peace that cannot be matched, not as the World giveth, give I unto you; for the World's Peace is but carnal and transitory; but mine is Divine and Eternal. Hence it is called the Peace of God, that passeth all Understanding.*

Fourthly, The Person speaking in the Text, hath enough of all Things truly spiritually good, to satisfy the Desire of every longing Soul; *And Jesus stood, and cryed, saying, If any Man thirst, let him come unto Me and drink. And to him that is a-thirst, I will give of the Fountain of the Water of Life freely, John vii. 37. Rev. xxi. 6.*

Fifthly, With the Person speaking in the Text, is Power to perfect and defend, and deliver those that come to him for Safeguard, *All Power, faith he, in Heaven and Earth are given to me, Matt. xxviii. 18.*

Thus might I multiply Instances in this Nature, in Abundance. But,

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Sixthly, They that in Truth do come to him, therefore come to him, that they may receive it at his Hand. They come for Light, they come for Life; they come for Reconciliation with God; they also come for Peace; they come that their Souls may be satisfied with Spiritual Good, and that they may be protected by him against all Spiritual and Eternal Damnation; and he alone is able to give them all this, to the fulling of their Joy to the full, as they also find when they come to him.

This is evident.

First, From the plain Declaration of those that ready are come to him; *Being justified by Faith, we have Peace with God through our Lord Jesus Christ, whom also we have Access with Boldness unto this Grace wherein we stand, and rejoice in Hope of the Glory of God,* Rom. v.

Secondly, 'Tis evident also, in that while they keep their Eyes upon him, they never desire to change him for another, or to add to themselves some other thing together with him, to make up their Spiritual Joy. God forbid, said Paul, that I should glory, save in the Cross of our Lord Jesus Christ. Yea, and I account all Things but Loss, for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ, and be found in him: Not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith, Phil. iii. 7, 8, 9.

Thirdly, 'Tis evident also by their earnest Desires, that others might be made Partakers of their Blessedness. Brethren, said Paul, *My Heart's Desire and Prayer to God for Israel is, That they might be saved;* that is, that Way that he expected to be saved himself: As he faith also to the Galatians, Brethren, saith he, *I beseech you be as I am, for I am as ye are;* that is, I am a Sinner as ye are. Now I beseech you seek for Life, as I am seeking

of

him of it; as who would say, *For there is a Sufficiency in the Lord Jesus both for me and you.*

Fourthly, 'Tis evident also, by the Triumph that such Men make over all their Enemies, both Bodily and Ghostly: *Now Thanks be to God, said Paul, who causest us always to triumph in Jesus. And who shall separate us from the Love of Christ our Lord?* And again, *O Death, where is thy sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law;* but *Thanks be to God, who giveth us the Victory, through our Lord Jesus Christ,* 2 Cor. ii. 14. Rom. viii. 35. 1 Cor. xv. 55, 56.

Fifthly, 'Tis evident also, for that they are made by the Glory of that which they have found in him, to suffer and endure what the Devil and Hell itself hath, or could invent, as a Means to separate them from him. Again, Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword, (as it is written, *For thy Sake we are killed all the Day long, we are accounted as Sheep for the Slaughter*) Nay, in all these Things we are more than Conquerors, thro' him that loved us. For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus, Rom. viii.

Shall come (to Me.) Oh the Heart-attracting Glory that is in Jesus Christ, (when he is discovered) to draw those to him that are given to him of the Father! Therefore those that came of old, rendred this as the Cause of their coming to him. *And we beheld the Glory, as of the only begotten of the Father,* John i. 14. And the Reason why others come not, but perish in their Sins, is for Want of a Sight of his Glory. If our Gospel be hid, it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them that believe.

not, lest the glorious Light of the Gospel of Christ, who is the Image of God, should shine unto them. *2 Cor. iv.*

There is therefore Heart pulsing Glory in Jesus Christ, which when discovered, draws the Man to him; wherefore, by *shall come to Me*, Christ may mean, when the Glory is discovered, then they must come, then the *shall come to Me*. Therefore, as the true Comers come with Weeping and Relenting, as being sensible of the own Vileness; so again, it is said, that the Ransome of the Lord shall return, and come to *Zion* with Singing, and everlasting Joy upon their Heads; they shall obtain Joy and Gladness, and Sorrow and Sighing shall fly away: That is, at the Sight of the Glory of the **Grace**, that shews itself to them now, in the Face of our Lord Jesus Christ, and the Hopes that they may now have, of being with him in the heavenly Tabernacles. Therefore it is again, With Gladness and Rejoycing shall they be brought; they shall enter into the King's Palace, *Isa. xxxv. 10. ch. li. 11. Psal. xlv. 15.*

There is therefore Heart attracting Glory in the Lord Jesus Christ; which, when discovered, subjects the Heart to the Word, and makes us come to him.

'Tis said of *Abraham*, That when he dwelt in *Mesopotamia*, the Glory of God appeared unto him, (*Act. vii. 2.*) saying, *Get thee out of thy Country.* And what then? Why, away he went from his House and Friends, and all the World could not stay him. Now, as the Psalmist says, *Who is the King of Glory?* He answers, *The Lord, mighty in Battle.* And who was that but he that spoiled Principalities and Powers, when he did hang on the Tree, triumphing over them thereon? And who was that but Jesus Christ, even the Person speaking in the Text? Therefore he saith of *Abraham*, *He saw this Day; yea, saith he to the Jews, Your Father Abraham rejoiced to see my Day, and he saw it, and was glad.* *Psal. xxiv. 8. Col. ii. 14, 15. Jam. i. 1. John viii. 56.*

Indeed

Indeed the carnal Man says (at least) in his Heart, *Isa. liii. 1, 2, 3. There is no Form or Comeliness in Christ, and when we shall see him, There is no Beauty that we should desire him;* but he lies. This he speaks, as having never seen him. But they that stand in his Word, by the Help of his Holy Spirit, they will tell you other Things. But we, say they, all with open Face, beholding, as in a Glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, *2 Cor. iii. 17, 18. They see Glory in his Person, Glory in his Undertakings, Glory in the Merit of his Blood, and Glory in the Perfection of his Righteousness;* yea, Heart-affecting, Heart-sweetening, and Heart changing Glory !

Indeed this Glory is veiled, and cannot be seen, but as discovered by the Father, (*Mat. xi. 27.*) It is veiled with Flesh, with Meanness of Descent from the Flesh, and with that Ignominy and Shame that attended him in the Flesh ; but they that can, in God's Light see through these Things, they shall see Glory in him ; yea, suck Glory as will draw and pull their Hearts unto him.

Moses was the adopted Son of *Pharaoh's* Daughter ; and, for ought I know, had been King at last, had he then conformed to the present Vanities that was thereat Court ; but he could not, he would not do it : Why ? What was the Matter ? Why, he saw more in the worst of Christ (bear with the Expression) than he saw in the best of all the Treasures of the Land of *Egypt*. He refused to be called the Son of *Pharaoh's* Daughter ; chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Seation : Esteeming the Reproach of Christ, greater Riches than the Treasures in *Egypt* ; for he had Respect to the Recompence of Reward : He forsook *Egypt*, not fearing the Wrath of the King : But what emboldened him thus to do ? Why, he endured ; for he had a Sight of the Person speaking in the Text ; he endured as seeing him who is invisible. But I say, Would a Sight of Jesus have thus

taken away *Moses's* Heart from a Crown, and a Kingdom, &c. had he not by that Sight seen more in him than was to be seen in them, *Heb. xi. 24, 25, 26.*

Therefore, when he faith, shall *come to Me*, he me they shall have a Discovery of the Glory of the God that is in him: And the Beauty and Glory of that such Virtue, that it constraineth, and forceth with blessed Violence, the Hearts of those that are given him.

Moses, of whom we spake before, was no Child when he was thus taken with the beauteous Glory of his Lord. He was Forty Years old, and so consequently was at being a Man of that Wisdom and Opportunity as was, to make the best Judgment of the Things, of the Goodness of them that was before him in Land of *Egypt*. But he, even he it was, that set low Esteem upon the Glory of *Egypt*, as to count it worth the meddling with, when he had a sight of Lord Jesus Christ. This wicked World thinks, that Fancies of a Heaven, and a Happiness hereafter, may serve well enough to take the Heart of such as either have not the World's good Things to delight in; or that are Fools, and know not how to delight themselves therein: But let them know again, that we have had Men of all Ranks and Qualities, that have been taken with the Glory of the Lord Jesus, and have left all to follow him: As, *Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon*; and who not, that had either Wit, or Grace, to favour heavenly Things? Indeed, none can stand off from Him, no any longer hold out against Him, to whom he reveals the Glory of his Grace.

And him that cometh to me (I will in no wise cast out.)

By these Words our Lord Jesus doth set forth the great Goodness of his Nature towards the coming Sinner. Before he said, *They shall come*; and he declareth *That with Heart and Affections he will receive them*

to JESUS CHRIST. 61

in H
26. But by the Way, let me speak one Word or two to the
seeming Conditionality of this Promise, with which
we now have to do. *And him that cometh to me, I will
not in no wise cast out.* Where it is evident (may some say)
that Christ's receiving us to Mercy, depends upon our
coming, and so our Salvation by Christ is conditional:
If we come, we shall be received; if not, we shall not;
for that is fully intimated by the Words. The Promise
of Reception is only to him that cometh: *And him that
cometh.* I answer, that the Coming, in these Words
was mentioned, as a Condition of being received to Life,
is that which is promised, yea, concluded to be effected
in us by the Promise going before. In those latter
Words, coming to Christ is implicitly required of us;
and in the Words before, that Grace that can make us
come, is positively promised to us. *All that the Father
giveth me, shall come to me; and him that cometh to
me, I will in no wise cast out thence.* We come to
Christ, because it is said, We shall come: So that the
Condition which is expressed by Christ in these latter
Words, is absolutely promised in the Words before.
They shall come, and I will not cast them out.

And him that (cometh)

He faith not, and him that is come, but him that
cometh.

To speak to these Words,

1. *In general.*

2. *More particularly.*

In general: They suggest unto us these Four Things;
First, That Jesus Christ doth build upon it, that since
the Father gave his People to him, they shall be enabled
to come to him. As who should say, I know that since
they are given to me, they shall be enabled to come
unto me. He faith not. If they come, or I suppose
they will come; but, and him that cometh. By these
Words therefore he shews us, that he addresseth himself
to the receiving of them whom the Father gave to him,
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Secondly,

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taken away Moses's Heart from a Crown, and a Kingdom, &c. had he not by that Sight seen more in ^{But by the} than was to be seen in them, *Heb. xi. 24, 25, 26.* ^{seeming} *to*

Therefore, when he faith, shall *come to Me*, he ^{now I have} they shall have a Discovery of the Glory of the ^{in no wise} *to* that is in him: And the Beauty and Glory of that ^{that} *Chief* such Virtue, that it constraineth, and forceth with ^{coming,} *to* blessed Violence, the Hearts of those that are given ^{If we com} *for that is* him.

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And him that cometh to me (I will in no wise cast out.)

By these Words our Lord Jesus doth set forth the great Goodness of his Nature towards the coming Sinner. Before he said, *They shall come*; and he declareth, *That with Heart and Affections he will receive them.*

But

to JESUS CHRIST. 61

But by the Way, let me speak one Word or two to the seeming Conditionality of this Promise, with which we now have to do? *And him that cometh to me, I will in no wise cast out.* Where it is evident (may some say) that Christ's receiving us to Mercy, depends upon our coming, and so our Salvation by Christ is conditional: If we come, we shall be received; if not, we shall not; for that is fully intimated by the Words. The Promise of Reception is only to him that cometh: *And him that cometh.* I answer, that the Coming, in these Words mentioned, as a Condition of being received to Life, is that which is promised, yea, concluded to be effected in us by the Promise going before. In those latter Words, coming to Christ is implicitly required of us; and in the Words before, that Grace that can make us come, is positively promised to us. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out thence.* We come to Christ, because it is said, We shall come: So that the Condition which is expressed by Christ in these latter Words, is absolutely promised in the Words before. *They shall come, and I will not cast them out.*

And him that cometh)

He faith not, and him that is come, but *him that cometh.*

To speak to these Words,

1. *In general.*
2. *More particularly.*

In general: They suggest unto us these Four Things;

First, That Jesus Christ doth build upon it, that since the Father gave his People to him, they shall be enabled to come to him. As who should say, I know that since they are given to me, they shall be enabled to come unto me. He faith not. If they come, or I suppose they will come; but, and him that cometh. By these Words therefore he shews us, that he addresseth himself to the receiving of them whom the Father gave to him, to save them.

Secondly,

Secondly, Christ also suggeth by these Words, *Mark, as he very well knoweth who are given to him ; not their coming to him, but by their being given to him*, *All that the Father giveth me, shall come to me ; and that cometh, &c.* This him he knoweth to be one the Father hath given him ; and therefore he receiveth him, even because the Father hath given him to him. *John x. I know my Sheep, saith he : Other Sheep have I* said he, *that are not of this Fold : Not of the Jewish Church ; but those that lie in their Sins, even the Heathen and barbarous Gentiles.* Therefore, when *Paul* was afraid to stay at *Corinth*, from a Supposition that some Mischief might befall him there, *Be not afraid, said the Lord Jesus to him, but speak, and hold not thy Peace, I have much People in this City,* *John x. 16. Acts xv. 9, 10.* The People that the Lord here speaks of, were not at this Time accounted his, by Reason of a Want of Conversion that already had passed upon them, *but by Virtue of the Gift of the Father, for he had given them unto him : Therefore was Paul to stay here, and aver* speak the Word of the Lord to them, that by his speaking, the Holy Ghost might effectually work over them, *He by them, to the causing them to come to him, who were also ready with Heart and Soul to receive them.*

Thirdly, Christ by these Words also suggeth, *That no more come unto him than indeed are given him by the Father : For the Him in this Place is one of the Angels, that by Christ was mentioned before.* *All that the Father giveth me, shall come to me ; and every him of the Angels, I will in no wise cast out.* This the Apostle insinuateth, where he saith, *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers ; for the perfecting of the Saints for the Work of the Ministry, for the edifying of the Body of Christ.* *Till we all come in the Unity of Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ,* *Ephes. iv. 11, 12, 13.*

Mark,

ords, Mark, as in the Text, so here he speaketh of All, ; not until we All come. We All! All who? Doubtless, that the Father giveth to Christ. This is farther and evinuated, because he calleth this All, The Body of one Christ, the Measure of the Stature of the Fulness of Christ: By which he means, the Universal Number to be, to wit, The true Elect Church, which is said to be his Body and Fulness, *Ephes. i. 22, 23.*

Fourthly, Christ Jesus by these Words farther suggesteth, that he is well content with this Gift of the Father to him, *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* I said heartily, willingly, and with great Content of mind receive him.

And him) There are divers Sorts of Persons that the Father hath given to Jesus Christ; they are not all of one Rank, of one Quality. Some are High, some Low; some are Wise, some Fools; some are more civil, and complying with the Law; some more profane, and averse to him and his Gospel. Now, since those that are given to him, are in some Sense so diverse; and again, since he yet saith, *And him that cometh, &c.* He by that doth give us to understand, that he is not Men, for picking and chusing, to take a Best, and leave a Worst, but he is for him that the Father hath given him, and that cometh to him. He will not alter or change it; a Good for a Bad, or a Bad for a Good, (*Lev. xxvii. 9, 10.*) But will take him as he is, and will save his Soul.

There is many a sad Wretch given by the Father to Jesus Christ; but not one of them all is despised or slighted by him.

It is said of those that the Father hath given to Christ, that they have done worse than all the Heathen; that they were Murderers, Thieves, Drunkards, Unclean Persons, and what not: But he has received them, washed them, and saved them. A fit Emblem of this Sort, is that wretched Instance mentioned in the xvith of *Ezekiel,*

*Ezekiel, that was cast out in a slinking Condition
no Eye pitied, to do any of the Things there
tioned unto it, or to have Compassion upon it:
Eye, but his that speaketh in the Text.*

And him] Let him be as red as Blood. let him ~~if~~ confirm
red as Crimson: Some Men are Blood-red ~~sin~~ ^{way}; but
Crimson Sinners, Sinners of a double Dye; dip'd ~~att~~ xxiv.
dip'd again, before they come to Jesus Christ. It is also
thou that readest these Lines, such a one? Speak ~~wangelits~~
Man; Art thou such an one? And art thou now ~~deception~~
ing to Jesus Christ for the Mercy of Justification, ~~they were~~
thou mightest be made white in his Blood, and be ~~Devils~~, Be-
vered with his Righteousness? Fear not; for as n. 6, 7, 8.
as this thy coming betokeneth, that thou art n. 1, 42.
Number of them that the Father hath given to C
so he will in no wise cast thee out. Come now, First, T
Christ, and let us reason together; though your Sins ~~be~~ ^{Secondly}
Scarlet, they shall be as white as Snow; though the ~~hem~~ for
as red as Crimson, they shall be as Wool, Isa. i. 18. First,

And him] There was many a strange him came Christ; f
Jesus Christ, in the Days of his Flesh; but he receiveth
them all, without turning any away. Speaking He can
them of the Kingdom of God, and healing such as abundant
need of healing, Luke ix. 11. chap. iv. 40. The uttermost
Words, and him, are therefore Words to be wond Now
at: That not one of them, who by Virtue of the must be
ther's Gift, and Drawing, are coming to Jesus Christ Sin, any
I say, that not one of them, whatever they have be Com
should be rejected, or set by, but admitted to share Word o
his saving Grace. 'Tis said in Luke, that People u
dred at the gracious Words that proceeded out of his M
Luke iv. 22. Now this is one of the gracious Wor that is
these Words are like Drops of Honey, as it is fa upon:
Prov. xvi. 24. Pleasant Words are as an Honey-cou come
sweet to the Soul, and Health to the Bones. These a Rejected
gracious Words indeed, even as full, as a faithful, a coming
a merciful High-Priest could speak them. Luther sa whoev
When Christ speaketh, he hath a Mouth as wide as Ha Words
b. 1. f

and Earth: That is, to speak fully to the Encou-
agement of every sinful *him* that is coming to Jesus
Christ. And that this Word is certain, hear how him-
self confirms it: *Heaven and Earth, saith he, shall pass*
away; but my Word shall not pass away, Isa. lxiii. 1.
Matt. xxiv. 35.

It is also confirmed by the Testimony of the four
peak Evangelists, who gave faithful Relation of his loving
Reception of all Sorts of Coming Sinners, whether
they were Publicans, Harlots, Thieves, Possessed of
Devils, Bedlams, and what not; Luke xix. 1, 2, 3, 4,
as 5, 6, 7, 8. Matt. xxi. 21. Luke xv. and chap. xxiii.
1, 2, 42. Mark xix. 9. chap. v. 1, 2, 3, to 7.

This then shews us,

First, The Greatness of the Merits of Christ.
Secondly, The Willingness of his Heart, to impute
them for Life to the Great, if Coming Sinners.

First, This shews us the Greatness of the Merits of
Christ; for it must not be supposed, that his Words are
bigger than his Worthiness. He is strong to execute;
He can Do, as well as Speak. He can do exceeding
as abundantly more than we can ask or think, even to the
uttermost, and outside of his Word, Ephes. iii. 20.

Now then, since he concludeth any coming *him*; it
must be concluded, that he can save to the uttermost
Sin, any coming to *him*.

Coming Sinner, What Promise thou findest in the
Word of Christ, strain it whither thou canst, so thou
dost not corrupt it, and his Blood and Merits will an-
swer all, what the Word saith, or any true Consequence
that is drawn therefrom, that we may boldly venture
upon: As here in the Text, he saith, *And Him that*
cometh, indefinitely; without the least Intimation of the
Rejection of any, though never so great, if he be a
coming Sinner. Take it then for granted, that thou,
whoever thou art, if coming, art intended in these
Words; neither shall it injure Christ at all, if, as Ben-
edad's Servants servd *Abab*, thou shalt catch him at
his

his Word. Now, saith the Text, *the Man did observe, whether any Thing would come from him, any Word of Grace, and did hastily catch it.* It happened, that *Ahab had called Benhadad his Brother* Benhadad catching him at his Words, 1 Kings xx. 33. *coming Sinner, serve Jesus Christ thus, and he will it kindly at thy Hands.* When he, in his Argument, called the Canaanitish Woman *Dog*, she catch'd it, and said, *Truth Lord, yet the Dogs eat of the that fall from their Master's Table.* I say, she caught him thus in his Words, and he took it kindly, saying, *O Woman, great is thy Faith, be it unto thee as thou wilt*, Mat. xv. 26. Catch him, coming Sinner, catch him in his Words, surely he will take it kindly, and will not be offended at thee.

Secondly, The other Thing that I told you, from these Words, is this, *The Willingness of the Heart, to impute his Mercies for Life, to the great coming Sinner. And him that cometh to me, I will inwise cast out.*

The awakening coming Sinner doth not so easily question the Power of Christ, as his Willingness to him, *Lord, if thou wilt, thou canst*, Mark i. 40. He did not put the *If* upon his Power, but upon his Will. He concluded he could, but he was not fully persuaded that he would. But we have the same Ground to believe he will, as we have to believe he can; and indeed the Ground for both, is the Word of God. If he was willing, why did he promise? Why did he say, *I will receive the coming Sinner?* Coming Sinner take Notice of this; we use to plead Practices with Men, and why not with God himself? I am sure we have no more Ground for one than the other, for we have to plead the Promise of a faithful God. I took him there: *Thou said, said he, I will surely thee good*, Gen. xxxii. 12. For, from this Promise, concluded, that it followed in Reason, *He must be good*.

The Text also gives some Ground for us to draw the Conclusion. *And him that cometh to me, I will in it. I will cast out.* Here is his Willingness asserted, as well as his Power suggested. It is worth your Observation, that Abraham's Faith consider'd rather God's Power than his Willingness; that is, he drew his Conclusion, *I shall have a Child, from the Power that was* Argum. *God, to fulfil the Promise to him; for he concluded* he was willing to give him one, else he would not have the Promised one: He staggered not at the Promise of God through Unbelief, he was strong in Faith, giving Glory to God; being fully persuaded that what he had promised he was able to perform, Rom. iv. 20, 21. But was not his Faith exercised or tried about his Willingness too? No, there was no Show of Reason for that, because he had promised it: Indeed, had he not promised it, he might lawfully have doubted it; but since he had promised it, there was left no Ground at all for doubting, because his Willingness to give a Son, was demonstrated in his promising him a Son. These Words therefore, are sufficient Ground to encourage any coming Sinner, that Christ is willing, to his Power, to receive him; and since he hath Power also to do what he will, there is no Ground at all left to the coming Sinner, any more to doubt; but to come in full Hope of Acceptance, and of being received into Grace and Mercy. *And him that (cometh.)* He saith not, and indeed him that is come; but, *And him that cometh;* that is, and him whose Heart begins to move after me, who is leaving all for my Sake; *Him,* who is looking out, who is on his Journey to me. We must therefore distinguish betwixt coming, and being come to Jesus Christ. He that is come, has attained of him more sensibly what he felt before he wanted, than he has that but yet is coming to him.

A Man that is come to Christ, hath the Advantage of him that is but coming to him; and that in seven things.

First,

First, He that is come to Christ, is nearer to than he that is but coming to him ; for he that coming to him, is yet in some Sense, at a Distance from him ; as it is said of the coming Prodigal, *And he was yet a great Way off*, Luke xv. Now, he is nearer to him, hath the best Sight of him ; and is able to make the best Judgment of his wonderful and Beauty, as God saith, *Let them come near, I will speak*. And as the Apostle John saith, *He that hath seen, and doth testify, that God sent his Son into the World*, Isa. xli. 1. 1 John iv. 14. *He that is not yet come, though he is coming, is not yet being capable to make that Judgment of the World*. Glory of the Grace of Christ, as he is that is come to him, and hath seen and beheld it. Therefore, *Suspend thy Judgment till thou art come nearer*.

Secondly, He that is come to Christ, has the Advantage of him that is but coming, in that he is eased of Burthen ; for he that is but coming, is not eased of Burthen, Matt. xi. 28. He that is come, has cast Burthen upon the Lord ; by Faith he hath seen him released thereof ; but he that is but coming, hath it as to Sense and Feeling, upon his own Shoulders. *Cast unto me, all ye that labour, and are heavy laden* ; plies, that their Burthen, though they are coming yet upon them, and so will be, till indeed they come to him.

Thirdly, He that is come to Christ, has the Advantage of him that is but coming, in this also, namely, *He hath drakk of the sweet and Soul-refreshing Water of Life* ; but he that is but coming, hath not : *If any man thirst, let him come unto me and drink*.

Mark, He must come unto him before he drinketh, according to that of the Prophet, *Ho ! every one that thirsteth, come ye to the Waters*. He drinketh not before he cometh, but when he is come to the Waters, Isa. vii. 37. Isa. xliv. 1.

Fourthly, He that is come to Christ hath the Advantage of him that as yet is but coming, and in this also, to wit, He is not terrified with the Noise, and as I may say it, Hue and Cry, which the Avenger of Blood takes at the Heels of him that yet is but coming to him. When the Slayer was upon the Flight to the City his Refuge, he had the Noise or Fear of the Avenger of Blood at his Heels ; but when he was come to the City, and was entred thereinto, that Noise ceased : even so it is with him that is coming to Jesus Christ : heareth many a dreadful Sound in his Ear ; Sounds of Death and Damnation, which he that is come, is at present freed from. Therefore he saith, *Come, and I will give you Rest.* And so he saith again, *We that have believed do enter into Rest*, as he said, *&c. Heb. iv.*

Fifthly, He therefore that is come to Christ, is not subject to those Dejections, and Castings down, by reason of the Rage and Assaults of the Evil One, as is the man that is but coming to Jesus Christ (though he has temptations too) *And while he was yet coming the Devil drew him down and tore him*, Luke ix. 42. For he was (though Satan still roareth upon him) those experimental Comforts and Refreshments, to wit, in his Treasury, to present himself with, in Times of Temptation and Conflict, which he that is but coming, has not.

Sixthly, He that is come to Christ has the Advantage of him that is but coming to him, in this also, to wit, he hath upon him the Wedding-Garment, &c. But he that is coming, has not. *The Prodigal*, when coming home to his Father, was cloathed with nothing but Rags, and was tormented with an empty Belly : But when he was come, the best Robe was brought out ; also the Gold Ring and the Shoes, yea, they were put upon him to his great Rejoicing. The fatted Calf was killed for him ; the Musick was struck up to make him merry : And thus also the Father himself sang of him, *This my Son was dead, and is alive again ; was lost, and is found*, Luke xv. 18, 19, 20, 21, &c.

Sevenibly,

Seventhly, In a Word, he that is come to Christ Groans and Tears, his Doubts and Fears, are turned into Songs and Praises; for that he hath now received the Atonement, and the Earnest of his Inheritance. But he that is but yet coming, hath not those Praises nor Songs of Deliverance with him, nor has he received the Atonement and Earnest of his Inheritance which is the sealing Testimony of the Holy Ghost through the sprinkling of the Blood of Christ upon his Conscience; for he is not come, *Rom. v. 11. Ep. 13. Heb. xii. 22, 23, 24.*

And him that (Cometh)

There is farther to be gathered from this (Cometh) these following Particulars:

First, That Jesus Christ hath his Eye upon, and Notice of the first moving of the Heart of a Sinner after him; Coming Sinner, thou canst not move his Desire after Christ, but he sees the Work of those fires in thy Heart. *All my Desires, said David, are directed to thee, and my Groanings are not hid from thee, but open xxxviii. q.* This he spake, as he was coming (as nothing he had back slidden) to the Lord Jesus Christ. 'Tis of the Prodigal, That while he was yet a great way off his Father saw him, and had his Eye upon him. *Luke xv. 20.*

When Nathanael was come to Jesus Christ, the Lord Jesus said to them that stood before him, Behold an Israelite indeed, in whom there is no Guile. But Nathanael answered him, Whence knowest thou me? Jesus answered him, Before that Philip called thee, when thou wast under the Fig-tree, I saw thee. There, I suppose, Nathanael was pouring out of his Soul to God for Mercy, that he would give him good Understanding about his, the Messiah to come: And Jesus saw all the working of his honest Heart at that Time, *John i. 47, 48.*

Zacchaeus also had some secret Movings of the Heart, such as they were, towards Jesus Christ, when he was before, and climbed up the Tree to see him; and

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rd Jesus had his Eye upon him: Therefore when he come to the Place, he looked up to him, and bids come down; *For to Day, said he, I must abide at House*: to wit, in order to the farther compleating Work of Grace in his Soul, *Luke xix. 1, 2, 3, 4, 5, 7, 8.* Remember this, Coming Sinner.

Secondly, As Jesus Christ hath his Eye upon, so he in his Heart open to receive the coming Sinner. This is verified by the Text; *And him that cometh to me, I will in no wise cast out.* This is also discovered by his preparing the Way, in his making of it easy (as it may to the coming Sinner; which Preparation is manifested by them blessed Words, *I will in no wise cast out.* which more when we come to the Place. And while was yet a great Way off, his Father saw him, and had compassion on him; and ran and fell on his Neck and did him, *Luke xv. 20.* All these Expressions do very much prove, that the Heart of Christ is open to receive the coming Sinner.

Thirdly, As Jesus Christ has his Eye upon, and his Heart open to receive; so he hath resolved already, that nothing shall alienate his Heart from receiving the coming Sinner. No Sins of the coming Sinner, nor Length of the Time that he hath abode in them, shall by any Means prevail with Jesus Christ to reject a. Coming Sinner, thou art coming to a loving Lord Jesus.

Fourthly, These Words are therefore drop'd from the blessed Mouth, on purpose that the coming Sinner might take Encouragement to continue on his Journey, till he come indeed to Jesus Christ. It was doubtless a great Encouragement to blind Bartimeus, that Jesus stood still, and called him, when he was crying, *Thou Son of David, have Mercy upon me:* Thereupon he said he cast away his Garment, rose up, and came to Jesus, *Mark x. 46, &c.* Now, if a Call to Heaven hath such Encouragement in it, what is a Promise of receiving such, but an Encouragement much more?

more? And observe it, though he had a Call to yet not having a Promise, his Faith was forced to upon a meer Consequence, saying, He calls me surely since he calls me, he will grant me my Desire. Ah! but coming Sinner, thou hast no Need to far about, as to draw Consequences, because thou plain Promises; *And him that cometh to me, I will in no wise cast out.* Here is full, plain, yea, what Encouragement can one desire. For, suppose thou wert minded to make a Promise thyself, and Christ shonest that he would fulfil it upon the Sinner that cometh to him? Could'st thou make a better Promise? Could'st thou invent a more full, free, or larger Promise? Promise that looks at the first moving of the Heart of Jesus Christ? A Promise that declares, yea, that giveth Jesus Christ to open his Heart to receive the coming Sinner: Yea, farther, a Promise that doth strateth that the Lord Jesus is resolved freely to receive and will in no wise cast out, nor means to reject the Soul of the coming Sinner. For all this lieth in this Promise, and doth naturally flow therefrom.

And Him that Cometh, &c.

There are two Sorts of Sinners that are coming to Jesus Christ.

First, Him that hath never, while of late, at all begun to come.

Secondly, Him that came formerly, and after went back; but hath since bethought himself, and is now coming again.

Both these Sorts of Sinners are intended by the Text, as is evident; because, both are now coming Sinners.

And Him that Cometh, &c.

For the first of these; the Sinner that hath never, while of late, begun to come, his Way is more open than I do not say, more plain and open, to come to Christ than is the other (those last having the Clog of a Conscience for the Sin of Back-sliding hanging at

Heels) But all the Encouragement of the Gospel, with what Invitations are therein contained to coming Sinners, are as free and as open to the one as to the other; so that they may with the same Freedom and Liberty, as from the Word, both alike claim Interest in the Promise. All Things are ready: All Things for the coming Back-sliders, as well as for the others: Come to the Wedding: *And let him that is a-thirst come*, Matt. xxi. 1, 2, 3, 4. Rev. xxii. 17.

But, having spoken to the first of these already, I shall here pass it by; and speak a Word or two to him that is coming after Back-sliding, to Jesus Christ for Life.

Thy Way, O thou Sinner of a double Dye, thy Way is open to come to Jesus Christ, I mean thee, whose Heart, after long Back sliding, doth think of turning to him again. Thy Way, Nay, is open to him, as is the Way of the other Sorts of Comers; as appears by what follows:

First, Because the Text makes no Exception against thee: It doth not say, And any Him but a Back-slider; any him, but him. The Text doth not thus object, but indefinitely openeth wide its Golden Arms to every coming Soul, without the least Exception; therefore thou may'st come. And take heed that thou shut not that Door by Unbelief, which God has opened by his Grace.

Secondly, Nay, the Text is so far from excepting against thy coming, that it strongly suggesteth, that thou art one of the Souls intended, O thou coming Back-slider; else what need that Clause have been so inserted, *I will in no wise cast out*? As who should say, Though those that come now, are such as have formerly back slidden; I will in no wise cast away the Fornicator, the Covetous, the Railer, the Drunkard, or other common Sinners, nor yet the Back-slider neither.

Thirdly, That the Back-slider is intended, is evident.

First, For that he is sent to by Name, *Go, tell his Disciples and Peter*, Mark xvi. 7. But Peter was a godly

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Man. True, but he was also a Back slider, yea, a desperate Back-slider: He had denied his Master once, thrice, cursing and swearing that he knew him not. If this was not Back sliding, if this was not high and eminent Back sliding, yea, a higher Back sliding than thou art capable of, I have thought am.

Again, when *David* had back-slidden, and had committed Adultery and Murder in his Back sliding, he must be sent to by Name. And saith the Text, *I* *Lord* *sent* *Nathan* *to* *David*. And he sent him to him, after he had brought him to unfeigned Acknowledgment, The Lord hath also putten away, or forgiveth Sin, *2 Sam. xii. 1.*

This Man also was far gone: He took a Man's Wife and kill'd her Husband, and endeavoured to cover it with wicked Disimulation. He did this, I say, after God had exalted him and shewed him great Favour wherefore his Transgression was greateated also by a Prophet with mighty Aggravations: Yet he was accepted, and that with Gladness, at the first Step he took in his returning to Christ; for the first Step of the Back slider's Return, is to say sensibly and unfeignedly, I have sinned: But he had no sooner said thus, but a Pardon was produced, yea, thru' into his Bosom. At *Nathan* said unto *David*, *The Lord hath also put away thy Sin.*

Secondly, As the Person of the Back slider is mentioned by Name, so also is his Sin, that if possible, to be taken out of thy Way: I say, thy Sin is also mentioned by Name, and mixed, as mentioned, with Words of Grace and Favour, *I wi'l heal their Back sliding, and let them freely*, *Hos. xiv. 4.* What say'st thou now, Back slider?

Thirdly, Nay farther, thou art not only mentioned by Name, and thy Sin by the Nature of it; but thou thyself, who art a returning Back-slider, put

Fir

First, Amongst God's, *Israel, Return, O back-sliding Israel*, saith the Lord, *and I will not cause mine Anger to fall upon you; for I am merciful*, saith the Lord, *and I will not keep Anger for ever*, Jer. iii. 12.

Secondly, *Thou art put among his Children, among his Children to whom he is married*. *Turn, O back-sliding Children, for I am married unto you*, ver. 24.

Thirdly, *Yea, after all this, as if his Heart was so full of Grace for them, that he was pressed until he had uttered it before them*; he adds, *Return ye backsliding Children, and I will heal your Backsliding*.

Fourthly, *Nay farther, the Lord hath considered, that the Shame of thy Sin hath stopped thy Mouth, and made thee almost a Prayerless Man; and therefore he saith unto thee, Take with you Words and turn unto the Lord, and say unto him, Take away all Iniquity, and receive us graciously*: See his Grace, that himself should put Words of Encouragement into the Heart of a Backslider; as he saith in another Place, *I taught Ephraim to go, taking him by the Arms*. This is teaching him to go indeed, to hold him up by the Arms, by the Chin, as we say, *H. f. xiv. 1, 2, 3, 4. chap. xi. 3.*

From what hath been said, I conclude, even as I said before, that the *him* in the *Text*, and him that cometh, includeth both these Sorts of Sinners, and therefore both should freely come.

Quest. But where doth Jesus Christ, in all the Words of the New Testament, expressly speak to a returning Backslider with Words of Grace and Peace? For what you have urged as yet from the New Testament, is nothing but Consequences drawn from the *Text*. Indeed it is a full *Text* for carnal ignorant Sinners that come, but to me, who am a Backslider, it yieldeth but little Relief.

Ans. First, How! but little Encouragement from the *Text*, when it is said, *I will in no wise cast out*. What more could have been said? What is here omitted that might have been inserted, to make the Promise

more full and free? Nay, take all the Promises in
Bible, all the freest Promises, with all the Variet
Expressions of what Nature or Extent soever, and
can but amount to the Expressions of this very Prom
I will in no wise cast out: I will for nothing; by
Means, upon no Account, however they have sin
however they have back-slidden, however they are
provoked, cast out the coming Sinner. But,

Secondly, Thou say'st, Where doth Jesus Christ, 10, 18
all the Words of the New Testament, speak to a reu
ing Back-slader with Words of Grace and Peace? 11, 18
is, under the Name of a Back-slader?

Answe. There is such Plenty of Examples in rec
ing Back-sliders, there is the less Need of express Wo
to that Intent: One Promise, as the Text is, with the
Examples that are annexed, are instead of many Prom
mises. And besides, I reckon that the Act of rec
ing is of as much, if not of more Encourageme
than is a bare Promise to receive; for receiving is as
Promise, and the fulfilling of it too: So that in the New
Testament thou hast the Promise, and in the New, Christ's
fulfilling of it; and that in divers Examples:

First, In Peter. Peter denied his Master, once, twice, are to
thrice, and that with an open Oath; yet Christ rece
him again, without any the least Hesitation or Susp
Yea, he slips, stumbles, falls again in downright Di
mulation, and that to the Hurt and Fail of many othe
but neither of this doth Christ make a Bar to his S
vation, but receives him again at his Return, as if
knew nothing of the Fault.

Secondly, The rest of the Disciples, even all of the
back-slide, and leave the Lord Jesus in his great
Straights; *Then all the Disciples forsook him, and for*
they returned (as he had foretold) every one to his ow
and left him alone; but this also he passes over as
very light Matter; not that it was so indeed in it
but the Abundance of Grace that was in him did lig
ly roll it away; for after his Resurrection, when at

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Appeared unto them, he gives them not the least kick for their perfidious Dealing with him, but satisfies them with Words of Grace, saying, *All hail, be not afraid, Peace be to you: All Power in Heaven and Earth is given unto me.* True, he rebuked them for their Unbelief, for the which thou deservest the same; for it is Unbelief that alone puts Christ and his Benefits from us, *Mat. xxvi. 56. John xvi. 52. Mat. xxviii. 10, 18. Luke xxiv. 39. Mark xvi. 14.*

Thirdly, The Man that after a large Profession, lay with his Father's Wife, committed a high Transgression; even such an one at that Day was not heard of, no, not among the *Gentiles*. Wherefore this was a desperate Back-sliding; yet, at his Return, he was received, and accepted again to Mercy, *1 Cor. v. 1, 2. 2 Cor. ii. 6, 8.*

Fourthly, The Thief that stole was bid to steal no more; not at all doubting, but that Christ was ready to give him this Act of Back-sliding, *Ephes. iv. 28.*

Now all these Examples, are particular Instances of Christ's Readiness to receive the Back-sliders to Mercy; and, observe it, Examples and Proofs that he hath done more to our unbelieving Hearts, stronger Encouragements than bare Promises that so he will do. But again, Lord Jesus hath added to these, for the Encouragement of returning Back-sliders, to come to him.

First, A Call to come, and he will receive them, *v. ii. 1, 2, 3, 4, 5, 14, 15, 16, 20, 21, 22. Chap. iii. 2, 3, 15, 16, &c.* Wherefore New-Testament Back-sliders have Encouragement to come.

Secondly, A Declaration of Readiness to receive them that come, as here in the Text, and in many other Places plain: Therefore, Set thee up these Marks, make thee these high Heaps (of the Golden Grace of the gospel) set thine Heart towards the Highway, even the way that thou wentest (when thou didst back-slide) return again, *O Virgin of Israel; tu n again to these thyies, Jer. xxxi. 21.*

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When the Woman that had the Bloody Issue came to him for Cure, there were others, as well as she, that made a great Bustle about him, that touched, yea thronged him; Ah, but Christ could distinguish this Woman from them all. *And he looked round about them all, to see her that had done this Thing,* Mark x: 26, 27, 28, 29, 30, 31, 32.

He was not concerned with the thronging or trowing of the rest; for theirs were but accidental, or best, void of all that which made her Touch acceptable. Wherefore Christ must be Judge who they be that Truth are coming to him; *Every Man's Way is right in his own Eyes, but the Lord weigheth the Spirits;* standeth therefore every one in hand to be certain of their coming to Jesus Christ; for as thy Coming is, so shall thy Salvation be: If thou comest indeed, thy Salvation shall be indeed; but if thou comest but in outward Appearance, so shall thy Salvation be; but Coming, see before, as also afterwards in the Use and Application.

And him that cometh (to me)

These Words (*to me*) are also to be well heeded for by them, as he secureth those that are come to him; so also he sheweth himself unconcerned with those that in their coming, rest short to turn aside to others; For you must know, that every one that comes, comes not to Jesus Christ; some that come, come to Moses and to the Law, and then take up for Life; with these Christ is not concerned: With these this Promise hath not to do. *Christ is become of none Effect unto you: Whoso of you are justified by the Law, are fallen from Grace,* Gal. v. 3, 4. Again, some that came, came no farther than the Gospel Ordinances, and there stay; they came not through them to Christ: With these neither is he concerned, nor will their Lord, Lord, avail them any Thing in the great and dismal Day. A Man may come to, and also go from the Place and Ordinances of Worship, and yet not be remembred by Christ. *So I saw the wicked buried,* said

Solomon, who had come and gone from the Place of the Holy, and they were forgotten in the City, where they had so done; this is also Vanity, Eccles. viii. 10.

(To me) These Words therefore are by Jesus Christ very warily put in, and serve for Caution and Encouragement: For Caution, lest we take up in our coming any Thing short of Christ; and for Encouragement to those that shall in their coming, come past all, till they come to Jesus Christ. *And him that cometh to me, I will in no wise cast out.*

Reader, If thou lovest thy Soul, take this Caution kindly at the Hands of Jesus Christ. Thou seest thy Sicknes, thy Wound, thy Necessity of Salvation: *Well, go not to King Jareb for he cannot heal thee, nor cure thee of thy Wound.* Hos. v. 13. Take the Caution, I say, lest Christ, instead of being a Saviour unto thee, becomes a Lion, a young Lion to tear thee, and go away, ver. 4.

There is a coming, but not to the most High: There is a coming, but not with the Heart, but as it were feignedly: There ore take the Caution kindly, Jer. xxx. 10. Hos. vii. 16.

And him that cometh (to me) the Man therefore that comes aright, casts all Things behind his Back, and looketh at (nor hath his Expectation from ought but) the Son of God alone, as David said, *My Soul, wait thou only upon God, for my Expectation is from him: He only is my Rock, and my Salvation; he is my Defence; I shall not be moved.* Pial. xcii. 5. His Eye is to Christ, his Heart is to Christ, and his Expectation is from him, from him only. Therefore the Man that comes to Christ, is one that hath had deep Considerations of his own Sins, slighting Thoughts of his own Righteousness, and high Thoughts of the Blood and Righteousness of Jesus Christ; yea, he fees, as I have said, more Virtue in the Blood of Christ to save him, than there is in all his Sins to damn him. He therefore setteth Christ before his Eyes, there is nothing in Heaven or Earth,

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he knows, that can save his Soul, and secure him from the Wrath of God, but Christ ; and that is nothing but his Personal Righteousness and Blood.

*And him that cometh to me, I will (in no wise) cast out. In no wise : By these Words there is something expressed, and something implied. That which is expressed, is Christ Jesus his unchangeable Resolution to save the coming Sinner ; I will in no wise reject him, or deny him the Benefit of my Death and Righteousness. This Word therefore is like that which he speaks of the everlasting Damnation of the Sinner in Hell-fire, *He shall by no Means depart thence ; that is, never, never, never come out again : No, not to all Eternity, Mat. v. 25. chap. xxv. 46.* So that as he that is condemned to Hell-fire hath no Ground of Hope for his Deliverance thence ; so him that cometh to Christ, hath no Ground to fear he shall ever be cast in thither.*

Thus saith the Lord, If Heaven above can be measured, and the Foundations of the Earth searched out beneath, I will also cast off all the Seed of Israel, for all that they have done, saith the Lord, Jer. xxxi. 37.

Thus saith the Lord, If my Covenant be not with Day and Night, and if I have not appointed the Ordinances of Heaven and Earth, then will I cast away the Seed of Jacob. But Heaven cannot be measured, nor the Foundations of the Earth searched out beneath ; his Covenant is also with Day and Night, and he hath appointed the Ordinances of Heaven ; therefore he will not cast away the Seed of Jacob, who are the coming ones ; but will certainly save them from the dreadful Wrath to come, Jer. xxxv. 25, 26. chap. 1. 4, 5. By this therefore it is manifest, that it was not the Greatness of Sin, nor the long Continuance in it, nor nor yet the Back-sliding, nor the Pollution of the Nature, that can put a Bar in against, or be an Hindrance of the Salvation of the coming Sinner : For, indeed, if this could be, then would this solemn and absolute Determination of the Lord Jesus, of itself fall to the Ground, and be made of none effect :

But

him from his Counsel shall stand, and he will do all his Pleasure.

Suppose that one Man had the Sins, or as many Sins as an Hundred ; and another should have an hundred times more than he ; yet if they come, this Word, *I will in no wise cast out*, secures them both alike.

Suppose a Man hath a Desire to be saved, and for that Purpose is coming in Truth to Jesus Christ, but he, by his debauched Life, has damned many in Hell : Why the Door of Hope is by these Words set as open for him, as it is for him that hath not the thousandth Part of his Transgressions : *And him that cometh to me, I will in no wise cast out*.

Suppose a Man is coming to Christ to be saved, and hath nothing but Sin, and an ill-spent Life to bring with him : Why, let him *Come and Welcome to Jesus Christ*, And *he will in no wise cast him out*, Luke vii. 41. Is not this Love that passeth Knowledge ? Is not this Love the Wonderment of Angels ? And is not this Love worthy of all Acceptation at the Hands and Hearts of coming Sinners.

Secondly, That which is implied in the Words, is,

First, The *coming* Souls have those that continually lie at Jesus Christ to cast them off.

Secondly, The *coming* Souls are afraid, that those will prevail with Christ to cast them off.

For these Words are spoken to satisfy us, and to stay up our Spirits against these two Dangers : *I will in no wise cast out*.

First, For the first, *Coming* Souls have those that continually lie at Jesus Christ to cast them off.

And there are three Things that thus bend themselves against the *coming* Sinner.

First, There is the Devil, the Accuser of the Brethren, that accuses them before God, Day and Night, Rev. xii. 10. This Prince of Darkness is unwearied in this Work ; he doth it, as you see, Day and Night ; that is, without ceasing : He continually puts in his

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Caveats against thee, if so be, he may prevail. How did he ply it against that good Man Job, if possibly he might have obtained his Destruction in Hell-fire ? He objected against him, *That he served not God for nought, and tempted God to put forth his Hand against him*, urging, *That if he did it, he would curse him to his Face*, and all this, as God witnesseth, *He did without a Cause*, Job i. 9, 10, 11. chap. ii. 4, 5. How did he ply it with Christ against Joshua the High priest ? *And he shewed me* Joshua, said the Prophet, *the High-priest standing before the Angel of the Lord, and Satan standing at his Right-hand to resist him*, Zech. iii. To resist him ; that is, to prevail with the Lord Jesus to resist him : Objecting the Uncleanness and unlawful Marriage of his Sons with the Gentiles ; for that was the Crime that Satan laid against them, Ezra x. 18. Yea, and for ought I know, Joshua was also guilty of the Fact ; but if not of that, of Crimes no whit inferior ; for he was cloathed with filthy Garments, as he stood before the Angel : Neither had he one Word to say in Vindication of himself, against all that this wicked One had to say against him. But notwithstanding that, he came off well ; but he might for it, thank a good Lord Jesus, because he did not resist him ; but contrariwise, took up his Cause, pleading against the Devil, excusing his Infirmitie, and put justifying Robes upon him before his Adversary's Face.

And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a Brand pluck'd out of the fire ? And he answered and spake to those that stood before him, saying, *Take away the filthy Garment from him* ; and to him he said, *Behold, I have caused thine Iniquities to pass from thee, and will cloath thee with Change of Raiment.*

Again, How did Satan ply it against Peter, when he desired to have him, that he might sift him as Wheat ? That is, if possible, sever all Grace from his Heart, and leave him nothing but Flesh and Filth, to the End he

might

Howe^r make the Lord Jesus loath and abhor him: *Simon, thou*, faith Christ, *Satan bath desired to have you, that* might sift you as *Wheat*. But did he prevail against me? No, But I have prayed for thee, that thy Faith should not. As who should say, *Simon, Satan bath desired to have you, that I would give thee up to him, and not only thee, but* all the rest of thy Brethren (or that the Word you imports;) but I will not leave thee in his Hand, I have prayed for thee, thy Faith shall not fail: I will secure unto the Heavenly Inheritance, Luke xxii. 30, 31, 32.

Secondly, As Satan, so every Sin of the coming Sinner, comes in with a Voice against him, if perhaps they may prevail with Christ to cast off the Soul. When Isra^{el} was coming out of Egypt to Canaan, how many Times had their Sons thrown them out of the Mercy of God, had not Moses, as a Type of Christ, stood in the Breach, to turn away his Wrath from them, Psal. cxi. 23. *Our Iniquities testify against us; and would certainly prevail against us, to our utter Rejection and Damnation, had we not an Advocate with the Father, Jesus Christ the Righteous*, 1 John ii. 1, 2.

The Sins of the old World cried them down to Hell; the Sins of Sodom fetched upon them Fire from Heaven, which devoured them; the Sins of the Egyptians cried them down to Hell, because they came not to Jesus Christ for Life. Coming Sinner, thy Sins are no whit less than any; nay, perhaps they are as big as all theirs: Why is it then that thou livest when they are dead, and that thou hast a Promise of Pardon when they had not? Why, thou art coming to Jesus Christ, and therefore Sin shall not be thy Ruin.

Thirdly, As Satan and Sin, so the Law of Moses, as it is a perfect and holy Law, bath a Voice against you before the Face of God. There is one that accuses you, even Moses's Law, John v. Yea, it accuseth all Men of Transgression that have sinned against it; for as long as Sin is Sin, there will be a Law to accuse Sin: But this Accusation shall not prevail against the coming

Sinner, because 'tis Christ that died, and that ever to make Intercession for them that *Come to him*, by Rom. viii. Heb. vii. 25.

These Things, I say, do accuse us before Christ ; yea, and to all our own Faces ; if perhaps might prevail against us. But these Words, *I will wise cast out*, secureth the coming Sinner from them.

The Coming Sinner is not saved, because none that comes in against him ; but because the Jesus will not hear their Accusations ; will not cast the Coming Sinner.

When *Shimei* came down to meet King *David*, to ask Pardon for his Rebellion ; up starts *Abishai*, puts in his Caveat, saying, Shall not *Shimei* destroy this ? This is the Case of him that comes to Christ. He hath this *Abishai*, and that *Abishai*, that presents, steps in against him, saying, Shall not this Rebel destroy him in Hell ? Read farther, But *David* answered, What have I to do with you, ye Sons of Zeruiah ? that you should this Day be Adversaries to me ? Shall any Man be put to Death this Day in Israel, for do not we know that I am King this Day over all Israel ? 2 Sam. xix. 16, 17, 18, 19, 20, 21, 22.

This is Christ's Answer by the Text, to all that accuse the coming *Shimei*'s ; What have I to do with you, that accuse the coming Sinners to me ? I count you Adversaries, that are against shewing Mercy to them. Dost not I know, that I am exalted this Day to be King of Righteousness, and King of Peace ? I will in no wise cast them out.

Secondly, But again, these Words do closely imply that the coming Souls are afraid, that these Accusers will prevail against them, as is evident, because the Text is spoken for their Relief and Succour : For that need not be, if they that are coming, were not subject to fear, and despise upon this Account : Alas ! there is a Guilt, and the Curse lies upon the Conscience of the coming Sinner.

Now

to JESUS CHRIST. 85.

Now, We have yet to enquire into Two Things that
are in the Words, to which there hath been nothing
said: As,

1. What it is to cast out.
2. How it appears that Christ hath Power to save or
cast out.

For the first of these, What it is to cast out. To this
will speak,

1. More generally.
2. More particularly.

More generally;

First, To cast out, is to slight and despise, and con-
tempt ; as it is said of Saul's Shield, It was viiely cast
away ; that is, slighted and contemned. Thus it is
the Sinners that come not to Jesus Christ : He
despises, despises and contemns them ; that is, Casts
them away, 2 Sam. i. 2.

Secondly, Things cast away, are reputed as the Dirt
of the Street, Isa. iii. 32. Psalm xviii. 42. Matt. v. 13.
xv. 17. And thus it shall be with the Men that
do not come not to Jesus Christ, they shall be counted as Dirt
2 Sam. the Streets.

Thirdly, To be cast out, or off ; is to be abhorred,
pitied ; but to be put to a perpetual Shame, Psalm
9. Psalm lxxxviii. 38. Amos i. 11.

But more particularly, To come to the Text : The
here mentioned, is not limited to this, or the
King of Evil : Therefore it must be extended to the most
supreme Misery : Or thus,

He that cometh to Christ, shall not want any Thing
which may make him Gospelly happy in this World, or
which is to come : Nor shall he want any Thing,
that cometh not, that may make him spiritually and
eternally miserable.

But farther, As it is to be generally taken, so it re-
teth Things that shall be hereafter.

For the Things that are now, are either,

1. More General.

2. Or

2. Or more Particular.

First, More general. Thus,
It is *To be cast out* of the Presence and Favour
of God.

Thus was *Cain cast out*. *Thou hast driven (ordained) me out this Day from thy Face* (that is) from thy Favour. *Shall I be hid*. A dreadful Complaint! but the End of a more dreadful Judgment! Gen. iv. 13, 14. *I cast out*, xxiii. 39. *Chron. xxviii. 9.*

Secondly, *To be cast out*, is to be cast out of God's Sight; God will look after them no more, care for them no more: nor will he watch over them any more for Good, (2 Kings xvii. 20. Jer. vii. 15.) Now they that are so, are left like Blind Men, to wander and into the Pit of Hell. This therefore is also a sad Judgment! Therefore, here is the Mercy of him that cometh to Christ, He shall not be left to wander in Uncertainties. The Lord Jesus Christ will keep him as a Shepherd doth his Sheep, Psalm xxiii. *Him that cometh to me, I will in no wise cast out.*

Thirdly, *To be cast out*, is to be denied a Place in God's House, and to be left as Fugitives and Vagabonds, to pass a little Time away in this miserable Life, and after that to go down to the Dead, Gal. 3. 30. Gen. iv. 13, 14. chap. xxi. 10. Therefore here is the Benefit of him that cometh to Christ, He shall not be denied a Place in God's House. They shall not be left like Vagabonds in the World, *Him that cometh to me, I will in no wise cast out*. See Prov. xiv. 26. Lvi. 3, 4, 5. Eph. iii. 19, 20, 21, 22. Cor. iii. 21, 22, 23. 1. 21.

Fourthly, In a Word, *to be cast out*, is to be rejected, as are the Fallen Angels: For their eternal Damnation began at their being cast down from Heaven to Hell. So then, *Not to be cast out*, is to have a Place, a House, and Habitation there; and to have a Share in the Privileges of elect Angels.

These Words therefore, *I will not cast out*, will prove great Words one Day to them that come to Christ, to him, his wife cast out, with them cast out, bear the Angels 10. But there are there 15. *Thirdly*, in the Foun- 20. *Thirdly*, to him, can he 25. *Fourthly*, 30. *Fourthly*, 35. *Fourthly*, 40. *Fourthly*, 45. *Fourthly*, 50. *Fourthly*, 55. *Fourthly*, 60. *Fourthly*, 65. *Fourthly*, 70. *Fourthly*, 75. *Fourthly*, 80. *Fourthly*, 85. *Fourthly*, 90. *Fourthly*, 95. *Fourthly*, 100. *Fourthly*, 105. *Fourthly*, 110. *Fourthly*, 115. *Fourthly*, 120. *Fourthly*, 125. *Fourthly*, 130. *Fourthly*, 135. *Fourthly*, 140. *Fourthly*, 145. *Fourthly*, 150. *Fourthly*, 155. *Fourthly*, 160. *Fourthly*, 165. *Fourthly*, 170. *Fourthly*, 175. *Fourthly*, 180. *Fourthly*, 185. *Fourthly*, 190. *Fourthly*, 195. *Fourthly*, 200. *Fourthly*, 205. *Fourthly*, 210. *Fourthly*, 215. *Fourthly*, 220. *Fourthly*, 225. *Fourthly*, 230. *Fourthly*, 235. *Fourthly*, 240. *Fourthly*, 245. *Fourthly*, 250. *Fourthly*, 255. *Fourthly*, 260. *Fourthly*, 265. *Fourthly*, 270. *Fourthly*, 275. *Fourthly*, 280. *Fourthly*, 285. *Fourthly*, 290. *Fourthly*, 295. *Fourthly*, 300. *Fourthly*, 305. *Fourthly*, 310. *Fourthly*, 315. *Fourthly*, 320. *Fourthly*, 325. *Fourthly*, 330. *Fourthly*, 335. *Fourthly*, 340. *Fourthly*, 345. *Fourthly*, 350. *Fourthly*, 355. *Fourthly*, 360. *Fourthly*, 365. *Fourthly*, 370. *Fourthly*, 375. *Fourthly*, 380. *Fourthly*, 385. *Fourthly*, 390. *Fourthly*, 395. *Fourthly*, 400. *Fourthly*, 405. *Fourthly*, 410. *Fourthly*, 415. *Fourthly*, 420. *Fourthly*, 425. *Fourthly*, 430. *Fourthly*, 435. *Fourthly*, 440. *Fourthly*, 445. *Fourthly*, 450. *Fourthly*, 455. *Fourthly*, 460. *Fourthly*, 465. *Fourthly*, 470. *Fourthly*, 475. *Fourthly*, 480. *Fourthly*, 485. *Fourthly*, 490. *Fourthly*, 495. *Fourthly*, 500. *Fourthly*, 505. *Fourthly*, 510. *Fourthly*, 515. *Fourthly*, 520. *Fourthly*, 525. *Fourthly*, 530. *Fourthly*, 535. *Fourthly*, 540. *Fourthly*, 545. *Fourthly*, 550. *Fourthly*, 555. *Fourthly*, 560. *Fourthly*, 565. *Fourthly*, 570. *Fourthly*, 575. *Fourthly*, 580. *Fourthly*, 585. *Fourthly*, 590. *Fourthly*, 595. *Fourthly*, 600. *Fourthly*, 605. *Fourthly*, 610. *Fourthly*, 615. *Fourthly*, 620. *Fourthly*, 625. *Fourthly*, 630. *Fourthly*, 635. *Fourthly*, 640. *Fourthly*, 645. *Fourthly*, 650. *Fourthly*, 655. *Fourthly*, 660. *Fourthly*, 665. *Fourthly*, 670. *Fourthly*, 675. *Fourthly*, 680. *Fourthly*, 685. *Fourthly*, 690. *Fourthly*, 695. *Fourthly*, 700. *Fourthly*, 705. *Fourthly*, 710. *Fourthly*, 715. *Fourthly*, 720. *Fourthly*, 725. *Fourthly*, 730. *Fourthly*, 735. *Fourthly*, 740. *Fourthly*, 745. *Fourthly*, 750. *Fourthly*, 755. *Fourthly*, 760. *Fourthly*, 765. *Fourthly*, 770. *Fourthly*, 775. *Fourthly*, 780. *Fourthly*, 785. *Fourthly*, 790. *Fourthly*, 795. *Fourthly*, 800. *Fourthly*, 805. *Fourthly*, 810. *Fourthly*, 815. *Fourthly*, 820. *Fourthly*, 825. *Fourthly*, 830. *Fourthly*, 835. *Fourthly*, 840. *Fourthly*, 845. *Fourthly*, 850. *Fourthly*, 855. *Fourthly*, 860. *Fourthly*, 865. *Fourthly*, 870. *Fourthly*, 875. *Fourthly*, 880. *Fourthly*, 885. *Fourthly*, 890. *Fourthly*, 895. *Fourthly*, 900. *Fourthly*, 905. *Fourthly*, 910. *Fourthly*, 915. *Fourthly*, 920. *Fourthly*, 925. *Fourthly*, 930. *Fourthly*, 935. *Fourthly*, 940. *Fourthly*, 945. *Fourthly*, 950. *Fourthly*, 955. *Fourthly*, 960. *Fourthly*, 965. *Fourthly*, 970. *Fourthly*, 975. *Fourthly*, 980. *Fourthly*, 985. *Fourthly*, 990. *Fourthly*, 995. *Fourthly*, 1000.

These Words therefore, *I will not cast out*, will prove great Words one Day to them that come to Christ, to him, his wife cast out, with them cast out, bearing the Angels 10. But there are there 15. *Thirdly*, in the Foun- 20. *Thirdly*, to him, can he 25. *Thirdly*, his 30. *Thirdly*, his 35. *Thirdly*, his 40. *Thirdly*, his 45. *Thirdly*, his 50. *Thirdly*, his 55. *Thirdly*, his 60. *Thirdly*, his 65. *Thirdly*, his 70. *Thirdly*, his 75. *Thirdly*, his 80. *Thirdly*, his 85. *Thirdly*, his 90. *Thirdly*, his 95. *Thirdly*, his 100. *Thirdly*, his 105. *Thirdly*, his 110. *Thirdly*, his 115. *Thirdly*, his 120. *Thirdly*, his 125. *Thirdly*, his 130. *Thirdly*, his 135. *Thirdly*, his 140. *Thirdly*, his 145. *Thirdly*, his 150. *Thirdly*, his 155. *Thirdly*, his 160. *Thirdly*, his 165. *Thirdly*, his 170. *Thirdly*, his 175. *Thirdly*, his 180. *Thirdly*, his 185. *Thirdly*, his 190. *Thirdly*, his 195. *Thirdly*, his 200. *Thirdly*, his 205. *Thirdly*, his 210. *Thirdly*, his 215. *Thirdly*, his 220. *Thirdly*, his 225. *Thirdly*, his 230. *Thirdly*, his 235. *Thirdly*, his 240. *Thirdly*, his 245. *Thirdly*, his 250. *Thirdly*, his 255. *Thirdly*, his 260. *Thirdly*, his 265. *Thirdly*, his 270. *Thirdly*, his 275. *Thirdly*, his 280. *Thirdly*, his 285. *Thirdly*, his 290. *Thirdly*, his 295. *Thirdly*, his 300. *Thirdly*, his 305. *Thirdly*, his 310. *Thirdly*, his 315. *Thirdly*, his 320. *Thirdly*, his 325. *Thirdly*, his 330. *Thirdly*, his 335. *Thirdly*, his 340. *Thirdly*, his 345. *Thirdly*, his 350. *Thirdly*, his 355. *Thirdly*, his 360. *Thirdly*, his 365. *Thirdly*, his 370. *Thirdly*, his 375. *Thirdly*, his 380. *Thirdly*, his 385. *Thirdly*, his 390. *Thirdly*, his 395. *Thirdly*, his 400. *Thirdly*, his 405. *Thirdly*, his 410. *Thirdly*, his 415. *Thirdly*, his 420. *Thirdly*, his 425. *Thirdly*, his 430. *Thirdly*, his 435. *Thirdly*, his 440. *Thirdly*, his 445. *Thirdly*, his 450. *Thirdly*, his 455. *Thirdly*, his 460. *Thirdly*, his 465. *Thirdly*, his 470. *Thirdly*, his 475. *Thirdly*, his 480. *Thirdly*, his 485. *Thirdly*, his 490. *Thirdly*, his 495. *Thirdly*, his 500. *Thirdly*, his 505. *Thirdly*, his 510. *Thirdly*, his 515. *Thirdly*, his 520. *Thirdly*, his 525. *Thirdly*, his 530. *Thirdly*, his 535. *Thirdly*, his 540. *Thirdly*, his 545. *Thirdly*, his 550. *Thirdly*, his 555. *Thirdly*, his 560. *Thirdly*, his 565. *Thirdly*, his 570. *Thirdly*, his 575. *Thirdly*, his 580. *Thirdly*, his 585. *Thirdly*, his 590. *Thirdly*, his 595. *Thirdly*, his 600. *Thirdly*, his 605. *Thirdly*, his 610. *Thirdly*, his 615. *Thirdly*, his 620. *Thirdly*, his 625. *Thirdly*, his 630. *Thirdly*, his 635. *Thirdly*, his 640. *Thirdly*, his 645. *Thirdly*, his 650. *Thirdly*, his 655. *Thirdly*, his 660. *Thirdly*, his 665. *Thirdly*, his 670. *Thirdly*, his 675. *Thirdly*, his 680. *Thirdly*, his 685. *Thirdly*, his 690. *Thirdly*, his 695. *Thirdly*, his 700. *Thirdly*, his 705. *Thirdly*, his 710. *Thirdly*, his 715. *Thirdly*, his 720. *Thirdly*, his 725. *Thirdly*, his 730. *Thirdly*, his 735. *Thirdly*, his 740. *Thirdly*, his 745. *Thirdly*, his 750. *Thirdly*, his 755. *Thirdly*, his 760. *Thirdly*, his 765. *Thirdly*, his 770. *Thirdly*, his 775. *Thirdly*, his 780. *Thirdly*, his 785. *Thirdly*, his 790. *Thirdly*, his 795. *Thirdly*, his 800. *Thirdly*, his 805. *Thirdly*, his 810. *Thirdly*, his 815. *Thirdly*, his 820. *Thirdly*, his 825. *Thirdly*, his 830. *Thirdly*, his 835. *Thirdly*, his 840. *Thirdly*, his 845. *Thirdly*, his 850. *Thirdly*, his 855. *Thirdly*, his 860. *Thirdly*, his 865. *Thirdly*, his 870. *Thirdly*, his 875. *Thirdly*, his 880. *Thirdly*, his 885. *Thirdly*, his 890. *Thirdly*, his 895. *Thirdly*, his 900. *Thirdly*, his 905. *Thirdly*, his 910. *Thirdly*, his 915. *Thirdly*, his 920. *Thirdly*, his 925. *Thirdly*, his 930. *Thirdly*, his 935. *Thirdly*, his 940. *Thirdly*, his 945. *Thirdly*, his 950. *Thirdly*, his 955. *Thirdly*, his 960. *Thirdly*, his 965. *Thirdly*, his 970. *Thirdly*, his 975. *Thirdly*, his 980. *Thirdly*, his 985. *Thirdly*, his 990. *Thirdly*, his 995. *Thirdly*, his 1000.

Jes

as Christ, 2 Peter ii. 4. John xxi. 31. Luke xx.

Secondly, And more particularly.

First, Christ hath Everlasting Life for him that com-
to him, and he shall never perish: For he will in
wise cast him out: But for the rest, they are reject-
cast out, and must be damned, John x. 27, 28.

Secondly, Christ hath everlasting Righteousness, to
ath them with that come to him, and they shall be
erred with it as with a Garment, but the rest shall be
nd in the filthy Rags of their own Pollutions, and
ll be wrapt up in them, as in a Winding sheet, and
bear their Shame before the Lord, and also before
Angels, Dan. ix. 24. Isa. lvii. 2. Rev. iii. 4. chap.

Thirdly, Christ hath precious Blood, that like an
Fountain, stands free for him to wash in, that
mes to him for Life, and he will in no wise cast him
But they that come not to him are rejected from a
re therein, and are left to iresful Vengeance for their
Zech. xiii. 1. 1 Pet. xviii. 19. John xiii. 8.
iii. 36.

Fourthly, Christ hath precious Promises, and they
have a Share in them, that come to him for Life.
will in no wise cast them out: But they that con e.
can have no Share in them, because they are true
in him: For in him, and only in him, all the Pre-
Yea and Amen. Wherefore they that come
to him, are no whit the better for them, Psal. l. 16.
i. 20, 21.

Fifthly, Christ hath also Fulness of Grace in himself
them that come to him for Life, And he will in no
se cast them out: But those that come not unto him,
left in their graceless State, and as Christ leaves
Death, Hell and Judgment finds them. He that
deth me, faith Christ, findeth Life, and shall obtain
Worsh of the Lord: But he that s罪 against me wrongeth
his

his own Soul. All that hate Me, love Death, Prov. 33, 34, 36.

Sixthly, Christ is an Intercessor, and ever liveth to make Intercession for them that come to God by him. But their Sorrows shall be multiplied, that hasten another (or other) Gods, (their Sins and Lusts :) Their Drink-Offerings, he will not offer, nor take up the Names into his Lips, *Psal. xvi. 4. Heb. vii. 25.*

Seventhly, Christ hath wonderful Love, Power, and Compassion for those that come to him: For, he will in no wise cast them out. But the rest will find him like a Lion Rampant, he will one Day tear them in pieces. Now consider this (saith he) ye that forget God, lest he cast you in pieces, and there be none to deliver you, *Psal. 1. 12.*

Eighthly, Christ is known, by, and for whose Sins those that come to him, have their Persons and Performances accepted of the Father: And he will in no wise cast them out: But the rest must fly to the Rocks and Mountains for Shelter, but all in vain, to save them from his Face and Wrath, *Rev. vi. 15, 16, 17.*

But again, These Words (*cast out*) have a special meaning. Look to what will be hereafter, even at the Day of Judgment: For then, and not till then, will be a great Anathema and Casting out, made manifest, even manifest by Execution. Therefore, here to speak as to this, and that under these two Heads, As,

1. Of casting out itself.
2. Of the Place into which they shall be cast, it shall then be cast out.

First, The casting out itself, standeth in Two Things.

1. In a Preparatory Work.
2. In the Manner of executing the Act.

The Preparatory Work standeth in these Three Things:

First, It standeth in their Separation, that have not come to him, from them that have, at that Day. O thus, At the Day of the great Cast out, those that have not (now) come to him, shall be separated from them.

Prov. have ; for them that have, He will not cast out. *the Son of Man shall come in his Glory, and all the Angels with him, then he shall sit upon the Throne of Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as the Shepherd divideth the Sheep from the Goats, Mat. xxv. 31-33.*

25. This dreadful Separation therefere shall then be made betwixt them that (now) come to Christ, and them that have not come to him : And good Reason ; for since they would not come with us to him, now they have Time ; in pecuniary should they stand with us, when Judgment is left to us ?

al. 1. Secondly, They shall be placed before him according to their Condition ; they that have come to him in Dignity. *For he will in no wise cast them out : but the rest shall be set at his Left-hand ; the Place of Grace and Shame, for they did not come to him for to be*

6, 17. Distinguished also shall they be by fit Terms : Those that come to him, he calleth Sheep, but the rest are Goats. *And he shall separate them one from another, as the Shepherd divideth the Sheep from the Goats ; the Sheep will be set on his Right-hand, (next Heaven-Gate, for they came to him) but the Goats on the Left, to go from him into Hell, because they are not of the Sheep.*

2, 18. Thirdly, Then will Christ proceed to Conviction of those that came not unto him, and will say, *I was a stranger, and ye took me not in, or did not come unto me.* Their Excuse of themselves he will slight as Dirt, and proceed to their final Judgment. Now when these wretched Rejectors of Christ shall be thus set before him in their Sins and convicted ; this is the Preparatory Work upon which follows the Manner of executing

Act ; which will be done,

First, In the Presence of all the Holy Angels.

Secondly,

Secondly, In the Presence of all them that is
Life-time came to him, by saying unto them, I
from me, ye Cursed, into everlasting Fire, prepar
the Devil and his Angels, with the Reason and
it. For you were cruel to me and mine, partic
discovered in these Words: *For I was an hungered* ix 1, 2
ye gave me no Meat; thirsty, and ye gave me no 3
I was a Stranger, and ye took me not in; naked, and ye 4
*cloathed me not; sick, and in Prison, and ye visit
not, Mat. xxv. 41, 42, 43.* 5
6

Lastly, Now it remains that we speake of the
into which these shall be cast, which in the
you have heard already, to wit, the Fire prepar
the Devil and his Angels: But in particular, it is
described.

First, It is called Tophet: For Tophet is ordaine
old, yea, for the King (the Lucifer) it is prepar
bath made it deep and large, the Pile thereof is full
much Wood, the Breath of the Lord, like a Strang
Brimstone, doth kindle it, Isa. 30. 32.

Secondly, It is called Hell. It is better for the
ter into Life, Hail or Lame, than having two Fates, M
be cast into Hell, Mark ix. 45.

Thirdly, It is called the Wine-press of the Wrath
God: And the Angel thrust in his Sickle into the Earth
and gathered the Wine of the Earth (that is, them
did not come to Christ) and cast them into the great
press of the Wrath of God, Rev. xiv. 19.

Fourthly, 'Tis called a Lake of Fire. And whose
was not found written in the Book of Life, was cast
the Lake of Fire, Rev. x. 15.

Fifthly, It is called a Pit. Thou hast said in
Heart, I will ascend into Heaven, I will exalt
Throne above the Stars of God, I will also sit upon
Mount of the Congregation, in the Sides of the North
Yet thou shalt be brought down to Hell, to the Sides of
Pit, Isa xiv. 12, 14, 15.

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that is, It is called a *Bottomless Pit*, out of which them, the *oak* and the *Locusts* came, and into which the *Dragon* was cast; and it is called *Bottomless*, to *the Endlessness* of the *Fall* that they will have in *particular* come not in the *acceptable Time* to *Jesus Christ*, *hungry* ix. 1, 2. *chap. xx. 3.*

Secondly, It is called *Outer Darkness*: Bind him *Hand and Foot*, and cast him into *Outer Darkness*; and *the unprofitable Servant* into *Outer Darkness*, there *will be Weeping and Gnashing of Teeth*, Mat. xxii. 13. *chap. xxv. 13.*

Thirdly, It is called a *Furnace of Fire*. As there *the Tares are gathered and burned in the Fire*, so *it will be in the End of the World*: The Son of Man shall *send forth his Angels, and he shall gather out of his Kingdom all Things that offend, and them that do Iniquity, and cast them into a Furnace of Fire*; there shall be *Wailing and Gnashing of Teeth*: And again, So shall it be in the *End of the World*, the *Angels shall come forth and sever the Wicked from the Just, and shall cast them into a Furnace of Fire*; there shall be *Wailing and Gnashing of Teeth*. Mat. xiii. 41, 42, 43, 48, 49, 50.

Fourthly, It may not be amiss, if, in the Conclusion of *Wrath*, I shew you in few Words, to what the *Things to come* torment them in this State are compared. Indeed *some* of them have been occasionally mentioned already; as that they are compared,

First, To *Wood that burneth*.

Secondly, To *Fire*:

Thirdly, To *Fire and Brimstone*: But;

Fourthly, It is compared to a *Worm, a gnawing Worm, a never-dying gnawing Worm*: They are cast into *Hell, where their Worm dieth not*, Mark ix. 44.

Fifthly, It is called an *unquenchable Fire*: He will gather his *Wheat into his Garner*; But will burn up the *Chaff with unquenchable Fire*, Matt. iii. 12. Luke

17. *Sixthly*,

Sixthly, It is called Everlasting Destruction. *Lord Jesus shall descend from Heaven with his Angels in flaming Fire, taking Vengeance on them that know not God; and they that obey not the Gospel of Lord Jesus Christ, who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power,* 2 Thes. 1, 7, 8, 9.

Seventhly, It is called Wrath without Mixture, is given them in the Cup of his Indignation. *If Man worship the Beast, and his Image, and receive the Mark in his Forehead, or in his Hand, the same shall drink of the Wrath of God, which is poured out without Mixture, in the Cup of his Indignation, he shall be tormented with Fire and Brimstone in the Presence of the Holy Angels, and in the Presence of the Lamb,* Rev. 9, 10.

Eighthly, It is called the Second Death. *And Death and Hell were cast into the Lake of Fire; this is the second Death. Blessed and holy is he that bath partaken of the first Resurrection, on such the Second Death hath no power,* Rev. xx. 14 Chap. ii. 6.

Ninthly, It is called Eternal Damnation. *But that shall blaspheme against the Holy Ghost, hath neither Forgiveness, but is in Danger of Eternal Damnation.*

O ! These three Words !

Everlasting Punishment !

Eternal Damnation !

And for Ever and Ever.

How will they gnaw and eat up all the Expectation of the End of the Misery of the Cast-away Sinner. *And the Smoak of their Torment ascended up for Ever and Ever, and they have no Rest Day nor Night,* Rev. xi. 11.

Their Behaviour in Hell is set forth by Four Things as I know of.

1. By calling for Help and Relief in vain.
2. By Weeping.
3. By Wailing.

to JESUS CHRIST. 93

4. By Gnawing of Teeth.

And now we come to the second Thing that is to be considered into; namely,

How it appears that Christ hath Power to save, or cast out: For by these Words, *I will in no wise cast* he declareth that he hath Power to do both.

Now this Inquiry admits us to search into Two

things;

1. How it appears that he hath Power to save.

2. How it appears that he hath Power to cast out.

That he hath Power to save, appears by that which

First, To speak only of him as he is Mediator; He authorized to this Blessed Work by his Father before the World began. Hence the Apostle said, *He*

h chosen us in him, before the Foundation of the World, And *h all those Things that effectually will produce our* is the *salvation.* Read the same Chapter with 2 Tim. i. 9.

Secondly, He was promised to our first Parents, that should, in the Fulness of Time, bruise the Serpent's

head; and, as Paul expresses it, redeem them that were under the Law. Hence, since that Time, he hath

reckoned as slain for our Sins; by which Means all Fathers under the first Testament were secured from the

lash to come; hence he is called, *The Lamb slain from*

the Foundation of the World, Rev. xiii. 8. Gen. iii. 15.

Gal. iv. 4, 5.

Thirdly, Moses gave Testimony of him by the Types and Shadows, and bloody Sacrifices, that he commanded, from the Mouth of God, to be in Use to the support of his Peoples Faith, until the Time of Reformation; which was the Time of Jesus his Death, in the 9th and 10th Chapters.

Fourthly, At the Time of his Birth 'twas testified of by the Angel, *That he should save his People from* Sins, Mat. i. 20, 21.

Fifthly,

94 Come and Welcome

Fifthly, It is testified of him in the Days of Flesh, That he had Power on Earth to forgive. Mark ii. 5, 6, 7, 8, 9, 10.

Sixtly, It is testified also of him by the Apostle Peter; that God had exalted him with his own hand to be a Prince and a Saviour, to give Repentance to Israel, and Forgiveness of Sins, Acts xxx. 31.

Sevently, In a Word, This is every where testified of Him, both in the Old Testament and the New.

And good Reason that he should be acknowledged and trusted in as a Saviour.

1. *He came down from Heaven to be a Saviour, vi. 38, 39, 40.*

2. *He was anointed when on Earth to be a Saviour, Luke iii. 22.*

3. *He did the Works of a Saviour: As,*

First He fulfilled the Law, and became the Surety of it for Righteousness, for them that believe in him, Rev. x. 3. 4.

Secondly, He laid down his Life as a Saviour; gave his Life as a Ransom for many, Mat. xxix. 24. Mark x. 45. 1 Tim. ii. 6.

Thirdly, He hath abolished Death, destroyed the Devil, put away Sin, got the Keys of Hell and Death, is ascended into Heaven; is there accepted of God, and bid to sit at the Right-hand as a Saviour; and because his sacrifice for Sins pleased God. 2 Tim. i. 10. Heb. ii. 14, 15. Ephes. iv. 7, 8. John xvi. 33. Acts v. 30, 31. Heb. x. 12, 13.

Fourthly, God hath sent out, and proclaimed him as a Saviour, and tells the World that we have a Surety of our salvation through his Blood that he will justify us if we believe in his Blood, and that he can faithfully and justly do it. Yea, God doth beseech us to be conciled to him by his Son; which could not be, if we were not anointed by him to this very End; and if his Works and Undertakings were not accepted of him.

to JESUS CHRIST. 95

Days as considered a Saviour, *Rom. iii. 24, 25. 2 Cor. xv. 19, 20, 21*

ifthly, God hath already received Millions of Souls into his Paradise, because they have received this Jesus Saviour, and is resolved to cut them off, and to cast them out of his Presence that will not take him as a Saviour, *Heb. xii. 22, 23, 24, 25, 26.*

intend Brevity here; therefore a Word to the Second, and so conclude.

how it appears that he hath Power to cast out.

Thus it appears also by what follows:

First, The Father (for the Service that he hath done as a Saviour) hath made him Lord of all, even Lord of Quick and Dead. *For this End, Christ both died, and rose, and revived, that it might be Lord both the Dead and Living, Rom. xiv. 9.*

Secondly, The Father hath left it with him to quicken whom he will, to wit, with saving Grace, and to damn whom he will, for their Rebellion against him, *1 Cor. v. 21.*

Thirdly, The Father hath made him Judge of Quick and Dead, and hath committed all Judgment unto the Son, and appointed all that should honour the Son, even as they honour the Father, *John xxii. 5.*

Fourthly, God will judge the World by this Man; Day is appointed for Judgment, and he is appointed for Judge. *He hath appointed a Day in which he will judge the World with Righteousness by that Man, Acts xvii. 22, 23.*

Therefore we must all appear before the Judgment-seat of Christ, that every one may receive for the things done in the Body, according to what they have done. If they have closed with him, Heaven and Salvation; if not, Hell and Damnation.

And for these Reasons he must be Judge.

First, Because of his Humiliation, because of his Father's Word he humbleth himself, and he became obedient unto Death, even the Death of the Cross:

There-

Therefore God hath highly exalted him and given him a Name above every Name ; that at the Name of every Knee should bow ; both of Things in Heaven and Things on Earth ; and that every Tongue should confess, that Jesus Christ is the Lord, to the Glory of God the Father.

This hath Respect to his being Judge, and his Judgment in Judgment upon Angels and Men, *Phil. ii. 7, 10, 11.*

Secondly, That all Men might honour the Son as they honour the Father. *For the Father judgeth not Man, but hath committed all Judgment to the Son, that all Men should honour the Son, even as they honour the Father, John v. 22, 23.*

Thirdly, Because of his Righteous Judgment. His Work is fit for no Creature ; it is only fit for the Sons of God. *For he will reward every Man according to his Ways, Rev. ii. 2.*

Fourthly, Because he is the Son of Man. He hath given him Authority to execute Judgment also, because he is the Son of Man, *John v. 27.*

Thus have I in brief passed through this Text. *Eight* Way of *Explication* ; my next Work is to speak *Truth* by Way of *Observation* : But I shall be also as *men* in that, as the Nature of the Thing will admit. *The*

All that the Father giveth me, shall come to me, and all that cometh to me, I will in no wise cast out, John vi. 37.

And I now come to some Observations, and *sixth*, briefly to speak to them, and then conclude the *work* because

The Words thus explained, afford us many Observations, of which are these :

First, That God the Father, and Christ his Son, are two distinct Persons in the Godhead.

Secondly, That by them (not excluding the *ghost*) is contrived, and determined the salvation of fallen Mankind.

Thirdly, That this Contrivance, resolved it self
a Covenant between these three Persons in the
s in His Head, which standeth in giving on the Father's
ongue; and receiving on the Son's. *All that the Father*
the Ghost giveth me, &c.

Fourthly, That every one that the Father hath given
to Christ (according to the Mind of God in the Text)
will certainly come to him.

Fifthly, That coming to Jesus Christ, is therefore not
the Will, Wisdom, or Power of Man; but by the
Promise, and drawing of the Father. (*All that*
Father giveth to me, shall come.)

Sixthly, That Jesus Christ will be careful to receive,
and will not in any wise reject those that come, or are
coming to him. (*And him that cometh to me, I will in*
wise cast out.)

There are, besides these, some other Truths implied
in the Words. As,

Seventhly, They that are coming to Jesus Christ,
are oft-times heartily afraid that he will not receive
them.

Eighthly, Jesus Christ would not have them, that in
speaking truth are coming to him, once think that he will cast
them out.

These Observations lie all of them in the Words,
and are plentifully confirmed by the Scriptures of
Truth; but I shall not at this Time speak to them all,
but shall pass by the First, Second, Third, Fourth, and
a sixth, partly, because I design Brevity, and partly,
because they are touched upon in the Explicatory Part
of the Text. I shall therefore begin with the Fifth
Observation, and so make that the First in Order, in
the following Discourse.

First, then, Coming to Christ is not by the Will,
the Wisdom, or Power of Man, but by the Gift, Promise,
and Drawing of the Father. This Observation stand-
eth of Two Parts:

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First, That coming to Christ is not by the Wisdom, or Power of Man.

Secondly, But by the Gift, Promise, and Drawing the Father.

That the Text carrieth this Truth in its Bosom, you will find if you look into the Explication of the Part thereof before; I shall therefore here follow the Method propounded, *viz.* shew, to

First, That coming to Christ is not by the Wisdom, or Power of Man: This is true, because the Word doth positively say, It is not.

First, It denieth it to be by the holy Will of Man, *Not of Blood, nor of the Will of the Flesh, nor of the Will of Man*. And again, *It is not of him that setteth, nor of him that runneth*, John i. 13. Romans ix. 16.

Secondly, It denieth it to be the Wisdom of Man, as manifest from these Considerations:

First, In the Wisdom of God it pleased him, that the World by Wisdom should not know him. Now if by their Wisdom they cannot know him, it follows, by that Wisdom they cannot come unto him for coming to him, is not before, but after some Knowledge of him, 1 Cor. i. 21. Acts xii. 27. Psalms ix. 10.

Secondly, The Wisdom of Man, in God's Account as to the Knowledge of Christ, is reckoned Foolishness. *Hath not God made foolish the Wisdom of this World*. And again, *The Wisdom of this World is Foolishness with God*.

If God hath made Foolish the Wisdom of this World; and again, if the Wisdom of this World Foolishness with him, then verily, it is not likely, that by that, a Sinner should become so prudent, as to come to Jesus Christ; especially if you consider,

Thirdly, That by the Doctrine of a crucified Christ and so of Salvation by him, is the very Thing that

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anted Foolishness by the Wisdom of the World : if the very Doctrine of a crucified Christ be Foolishness by the Wisdom of this World, it not be, that by that Wisdom a Man should be born out, in his Soul to come to him, *1 Cor. i. 20.* *ii. 14.* *chap. iii. 19.* *chap. i. 18, 23.*

urthly, God counted the Wisdom of this World, of his greatest Enemies, therefore by that Wisdom man can come to Jesus Christ. For it is not likely one of God's greatest Enemies, should draw a man to that which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the Wisdom of this World one of his greatest Enemies, is evident,

irst, For that it casteth the greatest Contempt upon his Son's Undertaking, as afore is proved, in that it counts his Crucifixion Foolishness : Though that be of the highest Demonstrations of Divine Wisdom, *i. 7, 8.*

Secondly, Because God hath threatened to destroy it, bring it to nought, and cause it to perish ; surely it would not do, was it not an Enemy ; would it displease Men to, and cause them to close with Jesus Christ, *Isa. xxix. 14.* *1 Cor. i. 19.*

Thirdly, He hath rejected it from helping in the Ministry of his Word, as a fruitless Business, and a thing that come to nought, *1 Cor. ii. 4, 6, 12, 13.*

Fourthly, Because it causeth to perish those that feel and pursue it, *1 Cor. i. 18, 19.*

Fifthly, And God has proclaimed, That if any Man be Wise in this World, he must be a Fool in the Wisdom of this World, and that's the Way to be wise in the Wisdom of God. If any Man will be wise in this World, let him become a Fool, that he may be wise. the Wisdom of this World is Foolishness with God, *1 Cor. ii. 18, 19, 20.*

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Coming to Christ is not by the Power of Man, nay, in the

is evident, partly,

First, From that which goeth before : For Man or the
Power in the putting forth of it in this Matter, is either stirred up by Love, or Sense of Necessity ; but the
Wisdom of this World neither gives Man Love to, nor the
a Sense of the Need of Jesus Christ ; therefore his Text,
er lieth still, as from that.

Secondly, What Power has he that is dead, (as even Christ ; the
natural Man is) even spiritually dead in Trespasses drawn
Sins : Dead, even as dead to God's New-Testament
Things, as he that is in his Grave, is dead to
Things of this World ? What Power hath he
whereby to come to Jesus Christ, *John v. 25. Eph. ii.*
Col. ii. 13.

Thirdly, God forbids the mighty Man to glory
his Strength, and says positively, *By Strength shall
Man prevail* ; and again, *Not by Might, nor by Power
but by my Spirit*, saith the Lord, *Jer. ix. 23, 24. 18. 19. 20.
ii. 9. Zech. iv. 6. 1 Cor. xxvii. 28, 29, 30, 31. John vi.*

Fourthly, Paul acknowledgeth that Man, nay, even a
converted Man, of himself, hath not a Sufficient
Power in himself to think a good Thought ; if not
do that which is least, for to think is less than to do. *First,
then no Man by his own Power can come to Jesus Christ, 2 Cor. iii. 5.*

Fifthly, Hence we are said to be made willing to come, by the Power of God ; to be raised from the
State of Sin, to a State of Grace, by the Power of God ; and to believe, that is, to come, through the
exceeding working of his mighty Power, *Psal. cx. 10. 11. 12. Col. ii. 12. Eph. i. 18, 20. See also Job xlvi. 14.*

But this needed not, if either Men had Power or the
to come ; or so much as graciously to think of being
willing to come (of themselves) to Jesus Christ.

I should now come to the Proofs of the Second Part
of the Observation, but that is occasionally done much

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Man. Now, in the explicatory Part of the Text; to which
For M I offer the Reader: For I shall here only give thee a
tter, n or two more to the same Purpose, and so come
e his h to the Use and Application.

First, It is expressly said, *No Man shall come to me, except the Father which hath sent me, draw him.* By Text, there is not only insinuated, that in Man is
(as ev intent of Power, but also of Will, to come to Jesus
passes; drawn; and observe, it is not Man, no, nor all the
ellama gels in Heaven, that can draw one Sinner to Jesus
d to it. *No Man cometh to me, except the Father which
he th sent me, draw him,* John vi. 44.

Secondly, Again, *No Man can come to me except it be
given him of the Father,* John vi. 65. It is an heaven-
glory Gift that maketh Man to come to Jesus Christ.

Thirdly, Again, It is written in the Prophets, *They
shall be all taught of God; Every one therefore that
hath heard and learned of the Father, cometh to me,*
31. John vi. 45.

ay, a shall not enlarge, but shall make some Use and Ap-
ency cation, and so come to the next Observation.

First, Is it so? Is coming to Jesus Christ, not by
Will, Wisdom, or Power of Man, but by the
Spirit, Promise, and Drawing of the Father? Then
they are to blame that cry up the Will, Wisdom, and
Power of Man, as Things sufficient to bring Men to
Christ.

There are some Men who think they may not be
contradicted, when they plead for the Will, Wisdom,
Power of Man, in reference to the Things that
are of the Kingdom of Christ. But I will say to such
a Man, he never yet came to understand, that himself
what the Scripture teacheth concerning him: Nei-
ther did he ever know, what coming to Christ is, by
Teaching Gift, and Drawing of the Father. He
is such a One that hath set up God's Enemy in Opposi-
tion

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tion to him, and that continueth in such Acts of
fiance ; and what his End, without a new Birth,
be, the Scripture teacheth also : But we will pass
First,
First, God wo
First, werned
First, and the
First, Man !

Secondly, Is it so ? Is coming to Jesus Christ, by
Gift, Promise, and Drawing of the Father ? The
Saints here learn to ascribe their coming to Christ
the Gift, Promise, and Drawing of the Father. Christian
Man, bless God, who hath given thee to
Christ, by Promise ; and again, bless God, for
hath drawn thee to him. And why is it thee ?
not another ? Oh ! that the Glory of Electing
should rest upon thy Head, and that the Glory of
Exceeding Grace of God should take hold of
Heart, and bring thee to Jesus Christ
Second,
Second, which v
Second, behind b
Second, to charg
Second, Devils o
Third,
Third, Heaven
Third, to an in
Third, nts of j
Third, and to
Fourth,
Fourth, fort, c
Fourth, long t
Fourth, the Ju
Fourth, Man i
Fourth, Let
Fourth, know
Fourth, confide
Fifth,
Fifth, Luke
Fifth, Se
Fifth, Matt
Fifth, Ang
Fifth, 14
Fifth, T
Fifth, of H
Fifth, v. 1
Fifth, L
Fifth, ther
Fifth, H
Fifth, Jesu
Fifth, But

Thirdly, Is it so ? That coming to Christ is by
Father, as aforesaid ? Then this should teach us
a high Esteem upon them that are indeed coming
to Jesus Christ : I say, an high Esteem on them, for
Sake of him, by Virtue of whose Grace they are
to come to Jesus Christ.

We see, that when Men, by the Help of Human
Abilities, do arrive at the Knowledge of, and be
to pass that, which, when done, is a Wonder to
World ; how he that did it is esteemed and commended.
Yea, how are his Wits, Parts, Industry, and Unweariedness,
in all admired, and yet the Man, as to this
but of the World, and his Work the Effect of natural
Ability : The Things also attained by him, end in
nity and Vexation of Spirit. Farther, perhaps in
Pursuit of these his Atchievements, he sins against
God, wastes his Time vainly, and, at long run, his
Soul by neglecting of better Things : Yet he is
mired ! But I say, If this Man's Parts, Labour,
lignence, and the like, will bring him to such Applause
and Esteem in the World ; what Esteem should we
of such an one that is by the Gift, Promise, and Power
of God, coming to Jesus Christ ?

to JESUS CHRIST. 103

First, This is a Man with whom God is, in whom God works and walks; a Man whose Motion is governed and steered by the mighty Hand of God, and the effectual working of his Power: Here's a Man!

Secondly, This Man, by the Power of God's Might, which worketh in him, is able to cast a whole World behind him, with all the Lusts and Pleasures of it; and to charge through all the Difficulties that Men and Devils can set against him; Here's a Man!

Thirdly, This Man is travelling to Mount Zion, the Heavenly Jerusalem: The City of the living God, and to an innumerable Company of Angels; and the Spirits of just Men made perfect, to God the Judge of all, and to Jesus; Here's a Man!

Fourthly, This Man can look upon Death with Comfort, can laugh at Destruction when it cometh; and long to hear the Sound of the last Trump; and to see the Judge coming in the Clouds of Heaven; Here's a Man indeed!

Let Christians then esteem each other as such; I know you do; but do it more. And that you may, consider these two or three Things.

First, These are the Objects of Christ's Esteem, *Matt. xii. 48. chap. xv. 22, 23, 24, 25, 26, 27, 28. Luke vii. 9.*

Secondly, These are the Objects of the Esteem of Angels, *Dan. ix. 12. chap. x. 11. chap. xii. 4. Heb. 1. 14.*

Thirdly, These have been the Objects of the Esteem of Heathens, when but convinced about them, *Dan. v. 10. Acts v. 15. 1 Cor. xiv. 24, 25.*

Let each of you then esteem each other better than themselves, *Phil. iii. 2.*

Fourthly. Again, Is it so? That no Man comes to Jesus Christ by the Will, Wisdom, and Power of Man: But by the Gift, Power, and Drawing of the Father?

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Then this shews us how horrible ignorant of this are, who make the Man that is coming to Christ the Object of their Contempt and Rage. *These are unreasonable and wicked Men, Men in whom is no* *Faith*. *1 Thess. iii. 2.*

Thirdly, Sinners, Did you but know what a blessed Thing is to come to Jesus Christ, and that by the Help of Drawing of the Father, they do indeed come to him. You would hang and burn in Hell a thousand Years before you would turn your Spirit as you do, against that God is drawing to Jesus Christ, and also against that God that draws him.

Fourthly, But, Faithless Sinners, let us a little expostulate on the Matter. What hath this Man done against thee, that is coming to Jesus Christ? Why dost thou make him the Object of thy Scorn? Doth his coming to Jesus Christ offend thee? Doth his pursuing of his own Salvation offend thee? Doth his forsaking of his Sins and Pleasures offend thee?

Fifthly, Poor Coming Man! Thou sacrificest the Abominations of the *Egyptians* before their Eyes, and they will not Stone thee? *Exod. viii. 26.*

Sixthly, But I say, Why offended at this? Is he ever worse for coming to Jesus Christ, or for his loving and serving of Jesus Christ? Or is he ever the more Fool, for flying from thence which will drown thee in Hell-fire, and for seeking Eternal Life? Besides, *My* *Sirs*, consider it, this he doth not of himself, but by the Drawing of the Father. Come, let me tell thee in thine Ear, thou that wilt not come to him thyself and him that would, thou hinderest.

First, Thou shalt be judged for one that hath hated, maligned, and reproached Jesus Christ, to whom this poor Sinner is coming.

Secondly, Thou shalt be judged too, for one that hath hated the Father, by whose powerful Drawing, the Sinner doth come.

Thirdly

Fifthly, Is it so, That no Man comes to Jesus Christ
but by the Will, Wisdom, and Power of Man, but by
the Gift, Promise, and Drawing of the Father? Then
the sheweth us, how it comes to pass, that weak Means
of Jesus so powerful as to bring Men out of their Sins, to a
hearty Pursuit after Jesus Christ: When God bid Moses
speak to the People, he said, I will speak with thee,
Exod. xix. When God speaks, when God works,
who can lett it? None, none. Then the Work goes
on. Elias threw his Mantle upon the Shoulders of
Elijah: And what a wonderful Work then followed:
When Jesus fell in with the Crowing of a Cock, what
Work was there! O when God is in the Means (be it
never so weak and contemptible in itself) he works
Wonders, 1 Kings xix. 19. Matt. xxvi. 74, 75. Mark
xii. 71, 72. Luke xxii. 60, 61, 62.

The World understand not, nor believe that the Walls of Jericho shall fall at the Sound of Rams Horns ; but when God will work, the Means must be effectual. A Word weakly spoken, spoken with Difficulty, in Temptation, and in the midit of great Contempt and Scorn, works Wonders : If the Lord thy God will say so too.

Sixtly, Is it so? Doth no Man come to Jesus Christ by the Will, Wisdom, and Power of Man, but by the Gift, Promise, and Drawing of the Father? Then

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here is Room for Christians to stand and wonder at effectual working of God's Providences, that he hath made Use of, as Means to bring them to Jesus Christ.

For although Men are drawn to Christ by the Power of the Father; yet that Power putteth forth its in the Use of Means; and that Means is divers sometimes this, sometimes that; for God is at Liberty to work, by which, and when, and how he will, as contemptible as they may be, yet God that commanded the Light to shine out of Darkness, and the out of Weakness can make Strong; can, nay, do oft-times make Use of very unlikely Means to bring about the Conversion and Salvation of his People. Therefore, you that are come to Christ (and that unlikely Means) stay yourselves and wonder, and wondering, magnify Almighty Power, by the Work which, the Means hath been made effectual to bring you to Jesus Christ.

What was the Providence that God made use of as Means, either more remote, or more near, to bring thee to Jesus Christ? Was it the Removing of thy Habitation, the Change of thy Condition, the Loss of Relations, Estate, or the like? Was it the casting thine Eye upon some good Book, thy hearing of thy Neighbours talk of Heavenly Things, the beholding of God's Judgments as executed upon others, or thy own Deliverance from them; or thy being strangely cast under the Ministry of some Godly Man? Take Notice of such Providence or Providences! That were sent and managed by mighty Power to do the good. God himself, I say, hath joined himself to the Chariot: Yea, and so blessed it, that it failed not to accomplish the Thing for which he sent it.

God blesseth not to every one his Providences in the Manner: How many Thousands are there in the World, that pass every Day under the same Providences? But God is not in them, to do that Work

to JESUS CHRIST. 107

them, as he hath done for thy poor Soul, by his effectual working with them. O ! that Jesus Christ should sete thee in his Providence, that Dispensation, or the other Ordinances ! This is Grace indeed ! At this therefore, it will be thy Wisdom to admire, and for us to bless God.

Give me Leave to give you a Taste of some of those Providences that have been effectual, through the Management of God, to bring Salvation to the Souls of his People.

First, The first shall be that of the Woman of *Samaria*. It must happen, that she must needs go out of the City to draw Water (not before or after, but just when Jesus Christ her Saviour was come from far, and set to rest him (being weary) upon the Well : What a blessed Providence was this ! Even a Providence managed by the Almighty Wisdom, and Almighty Power, to the Conversion and Salvation of this poor Creature. For by this Providence was this poor Creature, and her Saviour brought together ; that that blessed Work might be fulfilled upon the Woman, according to the purpose afore determined by the Father, *John iv.*

Secondly, What a Providence was it, that there should be a Tree in the Way for *Zacheus* to climb, whereby to give Jesus Opportunity to call that Chief of the *Publicans* home to himself, even before he came down therefrom, *Luke xix.*

Thirdly, Was it not also wonderful, that the Thief, which you read of in the Gospel, should, by the Providence of God be cast into Prison, to be condemned, even at that Sessions that Christ himself was to die ; and, and that it should happen *too*, that they must be hanged together, that the Thief might be in the hearing and observing of Jesus in his last Words, that he might be converted by him before his Death ? *Luke xii.*

Fourthly, What a strange Providence it was, and strangely managed by God, that *Onesimus*, when he

was run away from his Master, should be taken, and the
as I think, cast into that very Prison, where *Paul* was left, To
bound for the Word of the Gospel, that he might then ^{secondly} be by him converted, and sent Home again to his Master *Philemon*! Behold all Things work together for the ^{thirdly} Good, to them that love God; to them who are the Children of God according to his Purpose, Rom. viii.

Nay, I myself have known some that have been made to go to hear the Word preached, against the ^{first} Wills; others have gone, not to hear, but to see ^{second} to be seen; nay, and to jeer and flout others; as also ^{third} to catch and carp at Things. Some also to feed the ^{fourth} Adulterous Eyes with the Sight of beautiful Objects; to ^{fifth} and yet God hath made Use of even these Things; ^{sixth} and even of the wicked and sinful Proposals of Sinners, to bring them under the Grace that might save ^{seventh} their Souls.

Seventhly, Doth no Man come to Jesus Christ, by the Drawing, &c. of the Father? Then let me ^{ask} ^{remind} ^{make} caution those poor Sinners, that are Spectators of the Poor ^{and} Change that God hath wrought upon them that ^{are} at! coming to Jesus Christ, not to attribute this Work ^{and} Change to other Things and Causes.

There are some poor Sinners in the World, that yes, ^{and} plainly see a Change, a mighty Change in their Neighbours and Relations that are coming to Jesus Christ ^{and} of But, as I said, they being ignorant, and not knowing what! whence it comes, and whither it goes; for so is every ^{one} that is born of the Spirit, John iii. 8. Therefore ^{to} the ^{one} they attribute this Change to other Causes: As,

1. Melancholy.
2. To sitting alone.
3. To over much Reading.
4. To their going to too many Sermons.
5. To too much studying, and musing on what they hear.

ken, and they conclude on the other Side.

Paul saith, That it is for want of merry Company.

Light them Secondly, For want of Physick, and therefore they
his Master him to leave off Reading, going to Sermons,
other for Company of sober People; and to be merry, to
be. Called Gossiping, to busy themselves in the Things of
the World, and not to sit musing alone

we be. But come, Poor ignorant Sinner, Let me deal
with thee; it seems thou art turn'd Counsellor for
see answ. I tell thee, thou knowest not what thou
as all. Take Heed of spending thy Judgment after
ed the Manner; thou judgest foolishly, And sayest, in
objection, to every one that passeth by, Thou art a
Thing too.

of Sin. What! Count Convictions for Sin, Mourning for
ht farrin, and Repentance for Sin, Melancholy! This is
those, that on the other Side said, *These Men are*
sift, be drunk with New Wine, &c. Or, as he that said *Paul*
ne he was mad, *Act. ii. 23. chap. xxvi. 24.*

Boor ignorant Sinner, Canst thou judge no better!
hat at that! Is sitting alone, pensive under God's Hand,
ark an reading the Scriptures, and Hearing of Sermons,
the Way to be *undone*? The Lord open thine
d, thy eyes, and make thee to see thine Error: Thou hast
Neigh thyself against God, thou hast despised the Opera-
Chritton of his Hands, thou attemptest to murther Souls:
owing that! Canst thou give no better Counsel touching
every hole whom God hath wounded, than to send them
erefore to the Ordinances of Hell for Help? Thou biddest
them be merry and lightsome: But dost thou not
know that *The Heart of Fools is in the House of Laugh-*
Eccl. vii.

Thou biddest them shun the Hearing of thun-
ring Preachers: *But is it not better to hear the Re-*
me of the Wise, than for a Man to hear the Song
of the Fools? Verie 5. Thou biddest them busy them-
selves in the Things of this World; but dost thou
not

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not know that the Lord bids, *First seek the Kingdom of God, and the Righteousness thereof*, Matt. 36.

Poor ignorant Sinner, Hear the Counsel of God to such, and learn thyself to be wiser? *Is any afflicted?* Let him pray: *Is any merry?* Let him Psalms. *Blessed is he that heareth me;* and hear *Time to come:* *Save yourselves from this unoward generation.* Search the Scripture, give Attendant Reading. It is better to go the House of Mourning. James v. 13. Proverbs viii. 32, 33. Acts ii. 38. John v. 39. 1 Tim. iv. 13. Eccles. vii. 1, 2, 3.

And wilt thou judge him that doth thus? Art thou almost like Elymas the Sorcerer, that sought to turn the Deputy from the Faith? Thou seekest to pervert the right Ways of the Lord; take Heed lest the heavy Judgment overtake thee, *Acts xiii. 8, 9, 11, 12, 13.*

What! Teach Men to quench Convictions, to Men off from a serious Consideration of the Evil of Sin, of the Terrors of the World to come, and how they shall escape the same. What! Teach Men to put God and his Word out of their Minds by running to merry Company, by running to the World, by Gossiping, &c. This is as much as bid them say to God, Depart from us, for we know not the Knowledge of thy Ways; or, What is the Almighty, that we should serve him? or, What Profit have we, if we should keep his Ways? Haste a Devil in Grain! What! Bid Men walk according to the Course of this World, according to the Principle of the Power of the Air, the Spirit that now worketh in the Children of Disobedience? *Eph. ii.*

Obj

Object. But we do not know that such are coming to Jesus Christ ; truly we wonder at them, and think they are Fools.

Answer. First, Do you not know that they are coming to Jesus Christ ? Then they may be coming to him, for ought you know ; *And why will you be worse than the Brute, to speak Evil of the Things you know not ? What ! Are ye made to be taken and deceived ? Must ye utterly perish in your own Corruptions ?* Pet. ii. 12.

Secondly, Do you not know them ? Let them alone then. *If you cannot speak good of them, speak not ill : Refrain from these Men, and let them alone, for this Counsel, or this Work, be of Men, it will come to nought ; but if it be of God, ye cannot overthrow it : least haply ye be found even to fight against God,* Acts 18, 39.

Thirdly, But why do you wonder at a Work of Conviction and Conversion ? Know you not that this is the Judgment of God upon you, ye Despisers, *To be vexed, and wonder, and perish ?* Acts xiii. 40, 41.

Fourthly, But why wonder and think ye are Fools ? *the Way of the Just an Abomination to you ? See that Passage, and be ashamed, He that is upright in the Way, is an Abomination to the Wicked,* Prov. xxix.

Fifthly, Your wondring at them, argues that you are Strangers to yourselves, to Conviction for Sin, and to hearty Desires to be saved ; as also to coming to Jesus Christ.

Object. But how shall we know that such Men are coming to Jesus Christ ?

Answer. Who can make them see, that Christ has made them blind ? (John iii. 3, 9.) Nevertheless, because I have been favoured by Conviction, Conversion and Salvation, consider,

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1. Do they cry out of Sin, being burthened with as of an exceeding bitter Thing?
2. Do they fly from it, as from the Face of a deadly Serpent?
3. Do they cry out of the Insufficiency of their own Righteousness, as to Justification in the Sight of God?
4. Do they cry out after the Lord Jesus to them?
5. Do they see more Worth and Merit in one Drop of Christ's Blood to save them, than in all the Sins in the World to damn them?
6. Are they tender of sinning against Jesus Christ?
7. Is the Name, Person, and Undertaking, more precious to them, than the Glory of the World?
8. Is the World more dear unto them?
9. Is Faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them?
10. Do they favour Christ in his Word, and do they leave all the World for his Sake? And are they willing (God helping them) to run Hazards for his Name for the Love they bear to him?
11. Are his Saints precious to them?

If these Things be so, whether thou seest them no, these Men are coming to Jesus Christ, *Rom. vii. 10, 11, 12, 13, 14. Psalm xxxviii. 3, 4, 5, 6, 8. Heb. vi. 18, 19, 20. Isaiah lxiv. 6. Phil. iii. 8. Psalm liv. 1. Psalm cix. 26. Acts xvi. 30. Phil. 7, 8. 1 Pet. i. 18, 19. Rom. vii. 24. 2 Cor. v. 10. Acts v. 41. James ii. 7. Phil. iii. 7, 8. Song viii. 11, 12, 13, 14, 15. Psalm cxix. John xiii. 1. John iv. 7. chap. iii. 14. John xvi. 9. Rom. xiv. 24. Heb. xi. 6. Psalm xix. 10, 11. Jer. xv. 16. Heb. 24, 25, 26, 27. Acts xx. 22, 23, 24. chap. xxi. Tit. iii. 15. 2 John i. Ephes. iv. 16. Phil. vii. 10. 1 Cor. xvi. 24.*

The Second Observation.

come now to the Second Observation propounded espoken to ; to wit, that they that are coming to Jesus Christ, are times heartily afraid that Jesus Christ will not receive them.

told you, that this Observation is implied in the text, and I gather it from the Largenes and Openings of the Promise, (*I will in no wise cast out.*) For there not been a Pronenes in us, to fear casting Christ needed not to have, as it were, way-lay'd Fear, as he doth by this great and strange Expression, *In no wise. And him that cometh to me, (I will in no wise cast out.)* There needed not, as I may say, in a Promise be invented by the Wisdom of Heaven, indeed at such a Rate, as it were on purpose to dash pieces at one Blow, all the Objections of coming sinners ; if they were not prone to admit of such Objections, to the discouraging of their own Souls : For these Words, *in no wise*, cut the Throat of all Objections ; and they were dropp'd by the Lord Jesus for every End ; and to help the Faith that is mixed with Unbelief.

And it is, as it were, the Sum of all Promises ; either can any Objection be made upon the Unworthiness that thou findest in thee, that this Promise will affoil.

But I am a Sinner, say'st thou.

I will in no wise cast out, says Christ.

But I am an old Sinner, say'st thou.

I will in no wise cast out, says Christ.

But I am a hard-hearted Sinner, say'st thou.

I will in no wise cast out, says Christ.

But I am a Back-sliding Sinner, say'st thou.

I will in no wise cast out, says Christ.

But

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But I have served Satan all my Days, say'ſt thou
I will in no wise cast out, says Christ.

But I have finned against Light, say'ſt thou.
I will in no wise cast out, says Christ.

But I have finned against Mercy, say'ſt thou.
I will in no wise cast out, says Christ.

But I have done no good Thing to bring with
say'ſt thou.

I will in no wise cast out, says Christ.

Thus I might go on to the End of Things, shew you, that still this Promise was provided to fwer all Objections, and doth answer them. But What need it be, if they that are coming to Christ, are not sometimes, yea, often-times, heard afraid, that Jesus Christ will cast them out.

I will give you now two Instances, that seem to apply the Truth of this Observation.

In the Ninth of *Matthew*, at the Second V you read of a Man that was sick of the Palsey; he was coming to Jesus Christ, being borne upon a Bed by his Friends: He also was coming him and that upon another Account than any of Friends were aware of, even for the Pardon of and the Salvation of his Soul. Now, so soon as he was come into the Presence of Christ, Christ him be of good Clear: It seems then, his Heart fainting: But what was the Cause of his fainting? Not his bodily Infirmity, for the Cure of which Friends did bring him to Christ; but the Guile Burthen of his Sins; for the Pardon of which, him did come to him; therefore he proceeds, *Be of Clear, thy Sins be forgiven thee.*

I say, Christ saw him sinking in his Mind, how it would go with his most noble Part;

to JESUS CHRIST. 115

It therefore, first he applies himself to him upon that account: For though his Friends had Faith enough, as to the Cure of the Body, yet he himself had little enough, as to the Cure of his Soul: Therefore Christ takes him up, as a Man falling down, saying, Son, be of good cheer, thy Sins are forgiven thee.

That about the Prodigal, seems pertinent also to this Matter; When he came to himself, he said, *How many hired Servants of my Father have Bread enough and to spare, and I perish for Hunger? I will arise now and go to my Father.* Heartily spoken. But how did he perform his Promises? I think, not so well as he promised to do: And my Ground for my Thoughts is, because his Father, so soon as he was come to him, fell upon his Neck, and kissed him; implying, methinks, if the Prodigal, by this Time, was dejected in his Mind; and therefore his Father gives him the most sudden and familiar Tokens of Reconciliation.

And Kisses were of old Time often used to remove Doubts and Fears. Thus *Laban* and *Esau* kiss *Jacob*; *Joseph* kissed his Brethren; and *David* kissed *Absalom*, Gen. xxxi. 55. chap. xxxiii. 1, 2, 3, 5, 6. chap. xlvi. 9, 10. 2 Sam. xiv. 33.

"Tis true, as I said, at first setting out he spake heartily, as sometimes Sinners also do in their Beginning to come to Jesus Christ: But might not he, yea, in all Probability he had (between the first he took, and the last, by which he had accomplished that Journey) many a Thought, both this Way and that, as whether his Father would receive him, or no? As thus; I said, I would go to my Father; But, how, if when I come at him, he should ask me, Where I have all this while been? What must I say then? Also, if he ask me, What

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is become of the Portion of Goods that he gave and him
What shall I say then? If he ask me, Who have condly,
my Companions? What must I say then? If he that is
should ask me, What hath been my Preferment in ur and
the Time of my Absence from him? What shall I say xi. 2
Yea, and if he ask me, Why I came home no soon bly,
What shall I say then? Thus, I say, might he re ist's W
with himself; and being conscious to himself, that ed, w
could give but a bad Answer to any of these Interro t, let h
tories; no marvel, if he stood in need first of all, ourthly
a Kiss from his Father's Lips. For had he answ cious I
ed the first in Truth, he must say, I have been come a
Haunter of Taverns and Ale-houles; and as for Lord,
Portion, I spent it in Riotous Living; my Compa ive yea
ons were Whores and Drabs; as for my Preferme ny So
the Highest was, That I became a Hog-herd; and or vi
for my not coming Home till now, Could I have ma ifably
shift to stay Abroad any longer, I had not lain at gement
Feet for Mercy now.

I say, these Things considered, and consider d swe
again, how prone poor Man is to give Way (wh t by t
truly awaken'd) to Despondings, and Heart-misg that
ings; no marvel if he did sink in his Mind, between wb
Time of his first setting out, and that of his coming us, 1
his Father.

3. But *Thirdly*, Methinks I have, for the Com Sixth
mation of this Truth, the Consent of all the Sai s M
that are under Heaven, to wit, That they that read
coming to Jesus Christ, are oft times heartily af There
that he will leave them.

Quest. But what should be the Reason?

I will answer to this Question thus:

First, It is not for want of the revealed Will First,
God, that manifested Grounds for the contrary; you k
of that there is a Sufficiency; yea, the Text it self is
laid a sufficient Foundation for Encouragement e o
them that are coming to Jesus Christ.

gave and him that cometh to me, I will in no wise cast

if he secondly, It is not for want of an Invitation to come, that is full and plain: *Come unto me all ye that say thur and are heavy laden, and I will give you Rest,* *xi. 28.*

thirdly, Neither is it for want of Manifestation of Christ's Willingness to receive, as those Texts above-mentioned, with that which followeth, declare, *If any* *of all, let him come unto me, and drink,* *John vii. 3.*

fourthly, It is not for want of exceeding great and precious Promises to receive them that come; *Where-* *come cut from among them, and be ye separate,* saith *Lord, and touch not the unclean Thing, and I will* *give you, and I will be a Father unto you, and ye shall* *my Sons and Daughters, saith the Lord Almighty,* *or vi. 17, 18.*

fifthly, It is not for want of solemn Oath and Engagement to save them that come: For because he did swear by no Greater, he swore by himself— *that by two immutable Things, in which it was imposs-* *ible for God to lie, we might have strong Consola-* *tion who fled for Refuge, to lay hold on the Hope set be-* *fore us,* *Heb vi. 15, 16, 17, 18.*

sixthly, Neither is it for want of great Examples of Christ's Mercy, that have come to Jesus Christ, of which we read most plentifully in the Word.

Therefore, it must be concluded, it was for want of which follows:

First, It is for want of the Knowledge of Christ: Will you knowest but little of the Grace and Kindness is in the Heart of Christ: Thou knowest but selfe of the Virtue and Merit of his Blood: Thou knowest but little of the Willingness that is in Heart to save thee: And this is the Reason of the

the Fear that ariseth in the Heart, and causeth the
to doubt, that Christ will not receive thee. Un-
belief is the Daughter of Ignorance. Therefore Christ
faith, *O Fools, and slow of Heart to believe,* Luke
xxiv. 25.

Slowness of Heart to believe, flows from thy Foolishness in the Things of Christ: This is evident to them that are acquainted with themselves, and are seeking after Jesus Christ: The more Ignorance, the more Unbelief; the more Knowledge of Christ, the more Faith. *They that know thy Name, will put their Trust in thee,* Psalm ix. 10. He therefore that began to come to Christ but the other Day, and hath yet but little Knowledge of him, he fears that Christ will not receive him. But he that hath been longer acquainted with him, he is strong, and hath overcome the wicked one, 1 John ii.

When Joseph's Brethren came into Egypt to buy Corn, it is said Joseph knew his Brethren, but his Brethren knew not him. What follows? Why, great Mistrust of Heart about their speeding well; especially if Joseph did but answer them roughly, calling them Spies, and questioning the Truth, and the like. And observe it, so long as their Ignorance about the Brother, remained with them, whatsoever Joseph did still they put the worst Sense upon it: For Instance, Joseph, upon a Time, bids the Steward of his House bring them Home to dine with him, to dine even in Joseph's House; and how is this resented by them? Why, they are afraid: *And the Men were afraid because they were brought unto (their Brother Joseph's) House.* And they said, *He seeketh Occasion against us, and will fall upon us, and take us for Bond-men, and our Asses,* Gen. xlvi. chap. xlvi. What! afraid to go to Joseph's House? He was their Brother: He intended to feast them; to feast them, and to stay with them. Ah! but they were ignorant. That he w

Brother : And so long as their Ignorance lasted, their Fear terrified them. Just thus it is the Sinner, that but of late is coming to Jesus Christ : He is ignorant of the Love and Pity of Christ to Coming Sinners : Therefore he is, therefore he fears, therefore his Heart mis- him.

oming Sinner, Christ inviteth thee to dine and with him : He inviteth thee to a Banquet of , yea, to come into his Wine-Cellar ; and his over thee, shall be Love, *Rev. xxx. 20. Song ap. 5.* But I doubt it, says the Sinner ; but 'tis He that calls thee, invites thee to his Banquet, Apples, to his Wine, and to the of his Pomegranate. Oh, I fear, I doubt, I doubt, I tremble in Expectation of the contrary. out of the Man, thou dastardly Ignorance. Be afraid, Sinner, only believe, *He that cometh to , he will in no wise cast out.*

at the coming Sinner therefore seek after more the good Knowledge of Jesus Christ : Press after it as Silver, and dig for it, as for hidden Treas-

This will embolden thee : This will make thee stronger and stronger : I know whom I have believed, I know him, said *Paul*. And what follows ? , and I am persuaded, that he is able to keep which I have committed to him against that Day,

1. 13.

hat had *Paul* committed to Jesus Christ ? The ver is, He had committed to him his Soul. But did he commit to him his Soul ? Why, because knew him : He knew him to be faithful, to be : He knew he would not fail him, nor forsake ; and therefore he laid his Soul down at his Feet, committed it to him, to keep against that Day.

Secondly,

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Secondly, Thy Fears that Christ will not rethee, may be also a Consequent of thy earnest strong Desires after thy Salvation by him. For I observe, that strong Desires to have, are attended with strong Fears of missing. What Man most sets his Heart upon, and what his Desires are most he (oft times) most fears he shall not obtain. the Man, Ruler of the Synagogue, had a great fire that his Daughter should live; and that fire was attended with Fear that she should not. Wherefore Christ saith unto him, *Be not afraid,* v. 36.

Suppose a young Man should have his Heart set upon a Virgin, to have her to Wife, if even he fears he shall not obtain, it is when he begins to love. Now, thinks he, some body will step in betwixt Love and the Object of it; either they will find me not with my Person, my Estate, my Condition, or something.

Now Thought begins to work, she doth not me, or something. And thus it is with the Soul first coming to Jesus Christ: Thou lovest him, and Love produceth Jealousy, and that Jealousy oft begets Fears.

Now thou fearest the Sins of thy Youth, the Sins of thine Old Age, the Sins of thy Calling, Sins of thy Christian Duties; the Sins of thy Heart, or something; thou thinkest something or other will alienate the Heart and Affections of Christ from thee; thou thinkest he sees something in thee, for the Sake of which he will refuse Soul.

But be content, a little more Knowledge of thyself will make thee take better Heart; thy earnest Desires shall not be attended with such burning Fears, thou shalt hereafter say, *This is my Infirmity,* lxxvii.

Thou art sick of Love ; a very sweet Disease ; and
 yet every Disease has some Weakness attending upon
 For ; yet I wish this Distemper (if it be lawful to call it
 was more Epidemical. Die of this Disease I
 would gladly do ; 'tis better than Life itself, though
 be attended with Fears. But thou cryest out, I
 cannot obtain. Well, be not too hasty in making
 great Conclusions : If Jesus Christ had not put his Finger
 that at the Hole of the Lock, thy Bowels would not
 have been troubled for him, (Song v.) Mark how the
 Prophet hath it, *They shall walk after the Lord, be
 shall roar like a Lion : When he shall roar, the Children
 shall tremble from the East, they shall tremble like a
 Bird out of Egypt, and as a Dove out of the Land of*
Syria, Hos. xi. 10, 11.

When God roars, (as oft times the coming Soul
 finds him roar) what Man that is coming, can do
 or otherwise than tremble ? (Amos iii. 8.) But trembling
 he comes, *He sprang in, and came trembling, and fell*
down before Paul and Silas, Acts xvi.

Should you ask him, what we mentioned but now,
 How long is it, since you began to fear you should
 miss this Damsel you love so ? The Answer will be,
 Ever since I began to love her. But did you not fear
 it before ? No, nor should I fear now, but that I ve-
 hy Her earnestly love her. Come, Sinner, let us apply it :
 How long is it since thou began'st to fear, that Jesus
 Christ will not receive thee ? Thy Answer is, Ever
 since I began to desire that he would save my Soul. I
 began to fear, when I began to come. And the more
 my Heart burns in Desires after him, the more I feel
 my Heart fear I shall not be saved by him.

See now, Did I not tell thee, that thy Fears
 were but the Consequence of strong Desires ? Well,
 fear not, Coming Sinner, Thousands of Coming Souls
 are

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are in thy Condition, and yet they will get safe into Christ's Bosom. Say (says Christ) to them that are of a fearful Heart, *Be strong, fear not: Your God will come and save you*, Isa. xxxv. 4. chap. lxiii. 1.

Thirdly, Thy Fear that Christ will not receive thee, may arise from a Sense of thine own Unworthiness. Thou fearest what a poor, sorry, wretched, worthless Creature thou art. And seeing this, thou fearest Christ will not receive thee. Alas! say'st thou, I am the vilest of all Men! a Town-Sinner, a Ring-leading Sinner! I am not only a Sinner myself, but have made others two fold worse the Children of Hell also! Besides, Now I am under some Awakenings and Stirrings of Mind after Salvation, even now I find my Heart rebellious, carnal, hard, treacherous, desperate, prone to Unbelief, to Despair: It forgetteth the Word; it wandreth, it runneth to the Ends of the Earth. There is not (I am persuaded) one in all the World, that hath such a desperate wicked Heart as mine is! My Soul is careless to do Good, but none more earnest to do that which is Evil!

Can such a Man as I am live in Glory? Can an Holy, a Just, and a Righteous God once think (with Honour to his Name) of saving such a vile Creature as I am? I fear it. Will he shew Wonders to such a Dog as I am? I doubt it.

I am cast out, to the loathing of my Person; yea, I loath myself: I stink in mine own Nostrils. How can I then be accepted by a Holy and Sin-abhorring God? (*Psalm xxviii. 5, 6, 7. Ezek. x. chap. xx. 42, 43, 44.*) Saved I would be; and who is there that would not, were they in my Condition? Indeed, I wonder at the Madness and Folly of others, when I see them leap and skip so carelessly about the Mouth of Hell! Bold Sinner, How darest thou tempt God, by laughing at the Breach of his Holy Law? But, alas!

! They are not so bad one Way, but I am worse
ther: I wish myself were any body but myself:
d yet here again, I know not what to wish. When
e such as I believe are coming to Jesus Christ; O
les them! but am confounded in myself, to see
w unlike (as I think) I am to a very good many in
World: They can hear, read, pray, remember,
ent, be humble, and do every Thing better than so
e a Wretch as I.

I, vile Wretch! am good for nothing, but to burn
Hell-Fire; and when I think of that, I am con-
unded too.

Thus the Sense of Unworthiness creates and height-
s Fears in the Hearts of them that are coming to
sus Christ: But indeed it should not: For, Who
eds the Physician but the Sick? Or, Who did
rist come into the World to save, but the Chief
Sinners? (Mark i. 17. Tim i. 15.) Wherefore,
e more thou seest thy Sins, the faster fly thou to
esus Christ. And let the Sense of thine own Un-
orthiness prevail with thee yet to go fatter. As it
with the Man that carrieth his broken Arm in a
ing to the Bone setter, still as he thinks of his broken
rm, and as he feels the Pain and Anguish, he hastes
his Pace to the Man: And if Satan meets thee,
nd asketh, Whither thou goest? Tell him, Thou
rt maimed, and art going to the Lord Jesus. If
e objects thine own Unworthiness, Tell him that
even as the Sick seeketh the Physician; as he that
h broken Bones seeks him that can set them, so
hou art going to Jesus Christ for Cure and Healing
or thy Sin-sick Soul.

But it oft times happeneth to him that flies for his
Life, he despairs of escaping, and therefore deli-
vers himself up into the Hand of the Punisher. But,
up, up, Sinner; be of good Cheer: Christ came to
F 2 save

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save the unworthy One. Be not Faithless, but believe. Come away, Man, the Lord Jesus calls thee saying, *And him that cometh to me, I will in no wise cast out.*

Fourthly, Thy Fear that Christ will not receive thee, may arise from a Sense of the exceeding Mercy of being saved. Sometimes Salvation is in the Eyes of him that desires so great, so huge, so wonderful a Thing, that the very Thoughts of the Excellency of it, engenders Unbelief about obtaining it, in the Heart of those that unfeignedly desire it. *Seemeth it to you, (saith David) a light Thing to be a King's Son in Law?* 1 Sam. xviii. 23. So the Thoughts of the Greatness and Glory of the Thing propounded; as Heaven, Eternal Life, Eternal Glory; to be with God and Christ, and Angels: These are great Things, Things too good, (saith the Soul that is little in his own Eyes.) Things to rich (saith the Soul that is truly poor in Spirit) for me.

Besides, The Holy Ghost hath a Way to greatness Heavenly Things to the Understanding of the Coming Sinner; yea, and at the same Time to greatness too the Sin and Unworthiness of that Sinner. Now the Soul staggeringly wonders, saying, What, to be made like Angels, like Christ, to live in Eternal Bliss, Joy, and Felicity! This is for Angels, and for them that can walk like Angels!

If a Prince, or Duke, or Earl, should send (by the Hand of his Servant) for some poor, sorry, beggarly Scrub, to take her for his Master to Wife, and the Servant should come and say, My Lord and Master, such an one, hath sent me to thee, to take thee to him to Wife; he is Rich, Beautiful, and of excellent Qualities; he is Loving, Meek, Humble, Well spoken, &c.

What

What would this poor, sorry, beggarly Creature think ? What would she say ? or, How would she frame an Answer ? When King David sent to *Abigail* upon this Account, and though she was a rich Woman, yet she said, *Bebold, let thine Hand-maid be a Servant to wash the Feet of the Servants of my Lord,* 1 Sam. xxv. 40. She was confounded, she could not tell well what to say, the Offer was so great, beyond what could in Reason be expected.

But suppose this great Person should second his Suit, and send to this sorry Creature again : What should she say now ? Would she not say, You mock me ? But what if he affirms that he is in good Earnest, and that his Lord must have her to Wife ; yea, suppose he should prevail upon her to credit his Message, and address herself to her Journey : Yet behold, every thought of her Pedigree confounds her ; also her Sense of want of Beauty makes her ashamed ; and if she doth but think of being embraced, the Unbelief that is mixed with that Thought, whirls her into Tremblings : and now she calls herself Fool, for believing the Messenger, and thinks not to go. If she thinks of being old, she blushes ; and the least Thought that she shall be rejected, when she comes at him, makes her look as if she would give up the Ghost.

And is it a Wonder then, to see a Soul that is owned in the Sense of Glory, and a Sense of its own nothingness, to be confounded in itself, and to fear that the Glory apprehended, is too great, too good, and too much for such an one.

That Thing, Heaven and Eternal Glory, is so great, and I that would have it so small, so sorry a creature, that the Thoughts of obtaining it confounds me.

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Thus, I say, doth the Greatness of the Thing desired, quite dash and overthrow the Mind of Desire: Oh, it is too big! It is too big! It is too great a Mercy!

But, Coming Sinner, let me reason with thee: Thou say'st it is too big, too great. Well, will There be things less satisfactory to thy Soul? Will a less Thing than Heaven, than Glory and Eternal Life, answer Desire? No, nothing less: Yet I fear they are big, and too good for me, even to obtain. Well, big and as good as they are, God giveth them to us as thou; they are not too good for God to give. Not too big to give freely: Be content, let God give like Himself; He is that Eternal God, and giveth like Himself. When Kings give, they do not use to give as poor Men do. Hence it is said, that *Nos* made a Feast in his House, like the Feast of a King. And again, *All these Things did Araunah, as a King give unto David, 1 Sam. xxv. 2 Sam. xxiv.* Now God is a great King, let him give like a King; let him give like Himself, and do thou receive like thyself: He hath all, and thou hast nothing. God told his People of old, that he would save them **Truth and in Righteousness**; and that they should return to, and enjoy the Land, which before, for their Sins, had spued them out: And then adds, under Supposition of their counting the Mercy too good, too big: *If it be marvellous in the Eyes of the Remnant of these People in these Days, should it also be marvellous in mine Eyes, saith the Lord of Hosts, Zach. viii. 6.*

As who should say, They are now in Captivity, and little in their own Eyes; therefore they think the Mercy of returning to *Canaan*, is a Mercy too marvellously big for them to enjoy; but if it be in their Eyes, it is not so in mine: I will do for them

like God, if they will but receive my Bounty like Sinners.

Coming Sinner, God can give this heavenly *Canaan*, and the Glory of it, to thee; yea, none ever had them, but as a Gift, a free Gift: He hath given us his Son, How shall he not then, with him also freely give us all Things?

It was not the Worthiness of *Abraham*, or *Moses*, or *David*, or *Peter*, or *Paul*; but the Mercy of God that made them Inheritors of Heaven. If God thinks thee worthy, judge not thyself unworthy; but take it, and be thankful. And it is a good Sign, he intends to give thee, if he hath drawn out thy Heart to ask. *O Lord, thou hast heard the Desire of the Humble, thou wilt prepare their Hearts, thou wilt incline thine Ear,* Psalm x. 17.

When God is said to incline his Ear, it implies an Intention to bestow the Mercy desired. Take it therefore, thy Wisdom will be to receive, not sticking at thy own Unworthiness. It is said, *He raiseth up the Poor out of the Dust, and liftest up the Beggar from the Dunghill, to set them among Princes, and to make them inherit the Throne of Glory.* Again, *He raiseth up the Poor out of the Dust, and liftest some Needy out of the Dunghill, that he may set him with Princes, even with the Princes of his People,* 1 Sam. ii. 8. Psalm cxiii. 7, 8.

You see also, when God made a Wedding for his Son, he called not the Great, nor the Rich, nor the Mighty, but the Poor, the Maimed, the Halt, and the Blind, *Matt. xxii. Luke xiv.*

*Fifthly, Thy Fears that Christ will not receive thee, may arise from the hideous Roaring of the Devil, who pursues thee. He that hears him roar must be a mighty Christian, if he can at that Time deliver himself from Fear. He is called a Roaring Lion; and then to allude to that in *Isaiah, If one look into**

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them, they have Darkness and Sorrow, and the Light is Darkness to their very Heaven, 1 Pet. v. 8. Isaia L. 30.

There are two Things among many, that Satan useth to roar out after them that are coming to Jesus Christ.

1. That they are not Elected. Or,
2. That they have sinned the Sin against the Holy Ghost.

To both these I answer briefly.

First, Touching Election, out of which thou fearest thou art excluded. Why, coming Sinner, even the Text itself affordeth thee Help against this Doubt, and that by a double Argument.

First, That coming to Christ, is by Virtue of the Gift, Promise, and Drawing of the Father; but thou art a coming, therefore God hath given thee, hath promised thee, and is drawing thee to Jesus Christ. Coming Sinner, hold to this: And when Satan beginneth to roar again, answer, But I feel my Heart moving after Jesus Christ; but that would not be, if it were not given by Promise, and Drawing to Christ by the Power of the Father.

Secondly, Jesus Christ hath promised, That him that cometh to him, he will in no wise cast out: And if he hath said it, will he not make it good, I mean, even thy Salvation? For, as I have said already, not to cast out, is to receive and admit to the Benefit of Salvation. If then the Father hath given thee, as is manifest by thy coming; and if Christ will receive thee, thou coming Soul, as 'tis plain he will, because he hath said, he will in no wise cast thee out. Then be confident, and let those Conclusions that as naturally flow from the Text, as Light from the Sun, or Water from the Fountain, stay thee.

If

If Satan therefore objecteth, But thou art not Elect; answer, But I am coming, Satan, I am coming; and that I could not be, but that the Father draws; and I am coming to such a Lord Jesus as will in no wise cast me out. Farther, Satan, were I not Elect, the Father would not draw me, nor would the Son so graciously open his Bosom to me. I am perswaded that not one of the Non-elect shall ever be able to say (no, not in the Day of Judgment) I did sincerely come to Jesus Christ. Come they may, feignedly, as *Judas* and *Simon Magus* did; but that is not our Question. Therefore, O thou honest-hearted coming Sinner! be not afraid, but come.

As to the second Part of the Objection, about Sinning the Sin against the Holy Ghost; the same Argument also overthrows that also. But I will argue thus:

First, Coming to Christ is by Virtue of a special Gift of the Father; but the Father giveth no such Gift to them that have sinned that Sin; therefore thou that art coming hast not committed that Sin. That the Father giveth no such Gift to them that have sinned that Sin, is evident,

1. Because they have sinned themselves out of God's Favour; *They shall never have Forgiveness*, Matt. xii. 32. But it is a special Favour of God to give unto a Man, to come to Jesus Christ; because thereby he obtaineth Forgiveness. Therefore he that cometh, hath not sinned that Sin.

2. They that have sinned the Sin against the Holy Ghost, have sinned themselves out of an Interest in the Sacrifice of Christ's Body and Blood. There remains for such no more Sacrifice for Sin.

But God giveth not Grace to any of them that come to Christ, that have no Share in the Sacrifice of his Body and Blood: Therefore, thou that art coming to him, hast not sinned that Sin, Heb. xix. 26.

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Secondly, Coming to Christ is by the special Drawing of the Father. *No Man cometh to me, except the Father, which hath sent me, draw him:* But the Father draweth not him to Christ, for whom he hath not allotted Forgivenes by his Blood. Therefore, they that are coming to Jesus Christ, have not sinned that Sin, because he hath allotted them Forgivenes by his Blood, *John vi. 44.*

That the Father cannot draw them to Jesus Christ, for whom he hath not allotted Forgivenes of Sins, is manifest to Sense: For that would be a plain Mockery, a Flam; neither becoming his Wisdom, Justice, Holiness, nor Goodness.

Thirdly, Coming to Jesus Christ, lays a Man under the Promise of Forgivenes and Salvation: But it is impossible, that he that hath sinned that Sin, should ever be put under a Promise of these. Therefore he that hath sinned that Sin, can never have Heart to come to Jesus Christ.

Fourthly, Coming to Jesus Christ lays a Man under his Intercession; *For he ever liveth to make Intercession for them that come.* *Heb. vii. 25.* Therefore he that is coming to Jesus Christ cannot have sinned that Sin.

Christ has forbidden his People to pray for them that have sinned that Sin; and therefore will not pray for them himself, but prays for them that come.

Fifthly, He that hath sinned that Sin, Christ is to him of no more Worth, than is a Man that is dead; For he hath crucified to himself the Son of God: Yea, and hath also counted his precious Blood as an unholy Thing, *Heb. vi. 10.* Now he that hath this low Esteem of Christ, will never come to him for Life: But the coming Man has an high Esteem for his Person, Blood, and Merits. Therefore he that is coming hath not committed that Sin.

Sixtly,

Sixtly, If he that has sinned this sin, might yet come to Jesus Christ; then must the Truth of God be overthrown; which faith in one Place, *He hath never* *forgiveness*; and in another, *I will in no wise cast him* *out*. Therefore, that he may never have Forgiveness, he shall never have Heart to come to Jesus Christ. It is impossible that such an one should be renewed either to, or by Repentance, *Heb. vi.* Wherefore, never trouble thy Head, nor Heart about this Matter: He that cometh to Jesus Christ, cannot have sinned against the Holy Ghost.

Sevently, Thy Fears that Christ will not receive thee, may arise from thine own Folly, in inventing, yea, in thy chalking out to God a Way to bring thee home to Jesus Christ. Some Souls that are coming to Jesus Christ are great tormenters of themselves upon this Account: They conclude, that if their coming to Jesus Christ is right, they must needs be brought home thus and thus: As for Instance;

1. Says one, If God be bringing me to Jesus Christ, then will he load me with the Guilt of Sin, till he makes me roar again.

2. If God be indeed a bringing me home to Jesus Christ, then must I be assaulted with dreadful Temptations of the Devil.

3. If God be indeed a bringing me to Jesus Christ, then even when I come at him, I shall have wonderful Revelations of him.

This is the Way that some Sinners appoint for God: But perhaps he will not walk therein; ye will he bring them to Jesus Christ. But now because they come not the Way of their own chalking out, therefore they are at a Loss. They look for heavy Load and Burthen; but perhaps God gives them a Sight of their lost Condition, and addeth not that heavy Weight and Burthen. They look for fearful Temptations of Satan; but God sees that yet they are not fit for them:

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Nor is the Time come that he should be honoured bringing them in such a Condition. They look for great and glorious Revelations of Christ, Grace, and Mercy. But perhaps God only takes the Yoke from off the Jaws ; and lays Meat before them. And now again they are at a Loss, yet a coming to Christ ; *I drew (faith God) with the Cords of a Man, with the Bands of Love : I took the Yoke from off their Jaws, and laid Meat unto them*, Hos. xi. 14.

Now, I say, if God brings thee to Christ, and not by the Way that thou hast appointed, then thou art at a Loss ; and for thy being at a Loss, thou mayest thank thyself ; God hath more Ways than thou knowest of, to bring a Sinner to Jesus Christ. But he will not give thee before-hand an Account by which he will bring thee to Christ, *Isaiah xl. 12.* Job xxxiii. 13.

Sometimes he hath his Way in the Whirlwind ; but sometimes the Lord is not there, *Neb. xiii. 1 King xix. 11.*

If God will deal more gently with thee, than with others of his Children, grudge not at it, refuse not the Waters that go softly, lest he bring up to thee the Waters of the Rivers, strong and many, even these two smoaking Fire-brands, the Devil and Guilt of Sin. *Isa. viii. 6, 7.* He saith to Peter, *Follow me.* And what Thunder did Zacheus hear or see ! *Zacheus, Come down*, said Christ ; and he came down, (says Luke) and received him joyfully.

But had Peter or Zacheus made the Objection that thou hast made, and directed the Spirit of the Lord, as thou hast done, they might have looked long enough before they had found themselves coming to Jesus Christ.

Besides, I will tell thee, that the Greatness of Sense of Sin, the hideous Roaring of the Devil, yea, and Abundance of Revelations, will not prove that God is bringing

uring the Soul to Jesus Christ: As Balaam, Cain, Judas, and others, can witness.

Farther, Consider, that what thou hast not of these Things here, thou mayst have another Time, and that to thy Distraction: Wherefore, instead of being discontent, because thou art not in the Fire, because thou hearest not the Sound of the Trumpet, and Alarm of War; Pray that thou enter not into Temptation; Yea, come boldly to the Throne of Grace, and obtain Mercy, and find Grace to help in that Time of Need, *Psalm lxxxviii. 15. Matt. xl. 41. Heb. vi. 16.*

Poor Creature! Thou criest, If I were tempted I could come faster, and with more Confidence to Jesus Christ: Thou say'st thou knowest not what. What says Job? *Withdraw thy Hand from me, and let not thy Dread make me afraid: Then call thou, and I will answer; or let me speak, and answer thou me, Job xiii. 31.* It is not the over-heavy Load of Sin, but the Discovery of Mercy; not the Roaring of the Devil, but the Drawing of the Father, that makes a Man come to Jesus Christ; I myself know all these Things.

True, sometimes, yea, most an end, they that come to Jesus Christ, come the Way that thou desirest; the Loading, Tempted Way; but the Lord also leads some by the Waters of Comfort. If I was to chuse, when to go a long Journey; to wit, Whether I would go it in the Dead of Winter, or in the Pleasant Spring, (though if it was a very profitable Journey, as that of coming to Christ is) I would chuse to go it through Fire and Water, before I would lose the Benefit: But I say, if I chuse the Time, I would chuse to go it in the Pleasant Spring, because the Way would be more delightsome, the Days longer and warmer, the Nights shorter, and not so cold. And it is observable, that that very Argument that thou usest,

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usest, to weaken thy Strength in the Way, that ver-
Argument Christ Jesus useth to encourage his Belov-
to come to him: *Arise, (faith he) my Love, my Fair
One, and come away.* (Why?) For lo, the Winter
past, the Rain is over and gone, the Flowers appear on
the Earth, the Earth, the Time of the Singing of Birds
is come, and the Voice of the Turtle is heard in our Land.
The Fig-tree putteth forth her green Figs, and the Vine
with her tender Grapes, give a good Smell: *Arise, my
Love, my Fair One, and come away,* Song ii. 10, 11,
12, 13.

Trouble not thyself, coming Sinner: If thou see-
thy lost Condition, by original and actual Sin: If
thou feest thy Need of the spotless Righteousnes
Jesus Christ: If thou art willing to be found in him
and to take up thy Cross and follow him, then pray
for a fair Wind and good Weather, and come away.
Stick no longer in a Muse or Doubt about Thing
but come away to Jesus Christ: Do it, I say, let
thou tempt God to lay the Sorrows of a travailing Wo-
man upon thee. Thy Folly in this Thing may make
him do it. Mind what follows, *The Sorrows of a travailing
Woman shall come upon him: Why? He is an unwise Son; for he shold not stay long in the
Place of the breaking forth of Children,* Hosea xiii.
13.

Seventhly, Thy Fears that Christ will not receiv-
thee, may rise from those Decays that thou finde
in thy Soul, even while thou art coming to him.
Some, even as they are coming to Jesus Christ, do
find themselves grow worse and worse: And this
is indeed, a sore Tryal to the poor coming Sin-
ner.

To explain my self; There is such an one
coming to Jesus Christ; who, when at first he
began to look out after him, was sensible, affe-
ctionate, and broken in Spirit; but now is grow-
dark

ks, senseless, hard-hearted ; and inclining to neglect
mial Duties, &c. Besides, he now finds in him-
Inclinations to Unbelief, Atheism, Blasphemy,
d the like : Now he finds he cannot tremble at
d's Word, his Judgments, nor at the Apprehen-
n of Hell-fire : Neither can he, as he thinketh, be
ry for these Things. Now this is a sad Dispensa-
n : The Man under the Sixth Head, complaineth
t want of Temptations, but thou hast enough of
em ; art thou glad of them, tempted, coming Sin-
? They that never were exercised with them, may
ink it a fine Thing to be within their Rage ; but he
is there, is ready to sweat Blood for Sorrow of
heart, and to howl for Vexation of Spirit.

This Man is in the Wildernes among Wild Beasts ;
he sees a Bear, there a Lion, yonder a Leopard,
Wolf, a Dragon, Devils of all Sorts ; Doubts of all
orts, Fears of all Sorts, haunt and molest his Soul.
ere he sees Smoak, yea, feels Fire and Brimstone
uttered upon his secret Places ; he hears the Sound of
horrible Tempest.

Oh ! My Friends, even the Lord Jesus, that knew
Things, even He saw no Pleasure in Temptations ;
or did ne desire to be with them ; wherefore one Text
ith, *He was led* ; and another, *He was driven of the*
spirit into the Wildernes, to be tempted of the Devil,
Matt. iv. 1. Luke i. 12.

But to return, Thus it happeneth sometimes to
em that are coming to Jesus Christ. A sad Hap-
pied ; one would think, that he that is flying
om Wrath to come, has little Need of such Clogs
these : And yet so it is, and wceful Experience
roves it : The Church of old complained, That
her

her Enemies overtook her between the Straits ; just ~~here is~~ ^{te} between Hope and Fear, Heaven and Hell, *Lam. i. 3* ~~hath to~~ ^{the Be}

This Man feeleth the Infirmitie of his Flesh ; ~~and~~ ^{keit ; a} findeth a Pronenes in himself to be desperate ; now ~~his ill-~~ ^{chides with God, flings and tumbles like a wild Bo} son, he in a Net, and still the Guilt of all returns upon him ~~and som~~ self, to the crushing of him in Pieces : Yet he feeleth ^{Temp} his Heart so hard, that he can find, as he thinks, ~~thy ill~~ kind falling under any of his Miscarriages. Now ~~here thin~~ ^{is a Lump of Confusion in his own Eyes, whose Spine art,} and Actions are without Order. ^{Elzechia}

Temptations serve the Christian, as the Shepherd of his ~~dog~~ ^{Dog} serveth the silly Sheep, that is, coming behind ~~and mig~~ the Flock, he runs upon it, pulls it down, worries ~~temptation~~ ^{wounds it, and grievously bedableth it with Dirt and His He} Wet, in the lowest Places of the Furrows of the Field ^{bron. 2} and not leaving it, until it is half dead, nor then ~~ne~~ ^{las !} ther, Except God rebuke. ^{the full}

Here is now Room for Fears of being cast away ^{out th} Now I see I am lost, says the Sinner : This is no ^{are,} coming to Jesus Christ, says the Sinner : Such a desperat ^{rist.} rate hard and wretched Heart as mine is, cannot be ^{There} gracious one, saith the Sinner. And bid such an on ^{o a Si} be better, he says, I cannot, no, I cannot. ^{by th}

Quest. But what will you say to a Soul in this ^{Co} ~~dition~~ ^{by th} ^{the f} ^{and Sp}

Answer, I will say, That Temptations have alwa ^{ys, ar} tended the best of God's People ; I will say, That the S Temptations come to do us good ; And I will say al Rais so, That there is a Difference betwixt growing worse ^{of} and worse, and thy seeing more clearly how bad the ^{bad} art. ^{Then he}

justly there is a Man of an ill-favoured Countenance, m. i. 3. hath too high a Conceit of his Beauty ; and wanting the Benefit of a Glass, he still stands in his own flesh ; but at last a Limner is sent unto him, who draweth now his ill-favoured Face to the Life ; now looking with a kind Eye upon him, he begins to be convinc'd, that he is not half so handsome as he thought he was. Coming Sinner, feel Temptations are these Painters, they have drawn thy ill-favoured Heart to the Life, and have set it Now in thine Eyes, and now thou feest how ill-favour'd is thy Spirit.

Isaiah was a good Man, yet when he lay sick (ought I know) he had somewhat too good an Opinion of his Heart ; and for ought I know also, the Devil might, upon his Recovery, leave him to a greater temptation, that he might better know all that was in his Heart. Compare *Isaiah xxxviii. 1, 2, 3.* with *the Field of Iron. xxxii. 31.*

Men ! We are sinful out of Measure, but see it not till the full, until an Hour of Temptation comes : But when it comes, it doth as the Painter doth, it draweth out the Heart to the Life : Yet the Sight of what is not, are, should not keep us from coming to Jesus desp'rat.

There are two Ways, by which God sets a Man a Sight of the Naughtiness of his Heart : One by the Light of the Word and Spirit of God ; the other is, by the Temptations of the Devil. by the first, we see our Naughtiness one Way, and the second another. By the Light of the Word, and Spirit of God, thou hast a Sight of thy Naughtiness, and by the Light of the Sun, thou hast a Sight of the Spots and Defilements, that are in thy House and Raiment ; which Light gives thee to see a Necessary of cleansing, but maketh not the Blemishes to be more abominably. But when Satan comes, then he tempts, he puts Life and Rage into our Sins, and

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and turns them, as it were, into so many Devils in us. Now, like Prisoners, they attempt to get through the Prison of our Body; they will attempt to get at our Eyes, Mouth, Ears, any Ways, to the scandal of the Gospel, and Reproach of Religion, the darkning of our Evidences, and the damnation of our Souls.

But I shall say, as I said before. This hath been the Lot of God's People: And, No Temptation hath overtaken thee, but such as is common to Man; and God is faithful, who will not suffer thee to be tempted above what thou art able. *x. 13.* See the Book of *Job*, the Book of *Psalms*, and that of the *Lamentations*: And remember farther, that Christ himself was tempted to blaspheme, to worship the Devil, and to murther himself, *Matthew. xxxviii. Luke iv.* (Temptations worse than which thou can hardly be overtaken with.) But he was sinless, the Tempter true; and he is thy Saviour, that is as true: Yes, Yea is as true also, that by his being tempted, he became the Conqueror of the Tempter, and a Succour quite those that are tempted, *Col. ii. 14, 15. Hebrews. ii. 18. 1 John, chap. iv. 15, 16.*

Quest. But what should be the Reason that some are coming to Christ, should be so lamentably cast down, and buffeted with Temptations?

Answe. It may be for several Causes.

First, Some that are coming to Christ, cannot be persuaded, until the Temptation comes, that are so Vile as the Scripture saith they are. They see so much of their Wretchedness, as to draw them to Christ; but there is an over and above Wickedness, which they see not. Peter little thought that he had had Cursing, and Swearing, and Lying, and an Inclination in his Heart to deny his Master before the Temptation came: But when that indeed came upon him, then he found it there to his sorrow.

Devils *John* xiii. 36, 37, 38. *Mark* xiv. 36, 37, 38, 39, 40,
not to 69, 70, 71, 72.

attem to the religion damni Secondly, Some that are coming to Jesus Christ, are
so much affected with their own Graces, and to little
ken with Christ's Person ; wherefore, God, to take
them off from doating on their own Jewels, and that
they might look more to the Person, Undertaking and
herits of his Son, plunges them into the Ditch by Tempt-
ations. And this I take to be the Meaning of *Job* ;
*I wash me, said he, with Snow-water, and make my-
self if never so clean, yet wilt thou plunge me into the Ditch,*
and mine own Cloaths shall abhor me, Job ix. 30. *Job*
had been a little too much tampering with his own
Graces, and setting his Excellencies a little too high ;
as these Texts make manifest, *Job xxxviii. 8, 9, 10, 11.*

Matthew xxxiv. 5, 6, 7, 8, 9. *ch. xxxv. 2, 3. ch. xxxviii. 1,*
ch. xl. 1, 2, 3, 4. ch. xl. 4, 5, 6.) But by that the
Temptations were ended, you find him better taught.
Yea, God doth oft-times, even for this Thing as it
were, take our Graces from us, and so leave us almost
quite to ourselves, and to the Tempter, that we may
learn, not to love the Picture more than the Person of
his Son. See how he dealt with them in the 16th of
Ezekiel, and the 2d of *Hosea*.

Thirdly, Perhaps thou hast been given too much to
judge thy Brother, and to condemn thy Brother, be-
cause a poor tempted Man : And God, to bring down
the Pride of thy Heart, letteth the Tempter loose up-
on thee, that thou also may'st feel thyself weak. *For*
Pride goeth before Destruction, and an haughty Spirit be-
fore a Fall, Proverbs xvi. 18.

Fourthly, It may be thou hast dealt a little too rough-
ly with those that God hath this Way wounded ; not
considering thyself, lest thou also be tempted : And there-
fore God hath suffered it to come unto thee, *Gal. vi. 1.*

Fifthly, It may be thou wast given to slumber and
sleep, and therefore these Temptations were sent to
awaken

awaken thee: You know that Peter's Temptation ~~came~~ thou art upon him after his sleeping; then, instead of War Need of ing and Praying; then he denied, and denied, and denied his Master, Matt. xxvi.

Sixthly, It may be thou hast presumed too far, ~~and to me~~ stood too much on thine own Strength, and therefore is a Time of Temptation come upon thee. This ~~is~~ also one Cause, why it caine upon Peter; *Though Men forsake Thee, yet will not I*. Ah! That's the ~~W~~ to be tempted indeed, John xiii. 36, 37, 38.

Seventhly, It may be God intends to make thee ~~wif~~ to speak a Word in Season to others that are affl~~ie~~ ~~to co~~ and therefore he suffered thee to be tempted. *Christ was tempted, that he might be able to succour them that are tempted*, Heb. ii. 18.

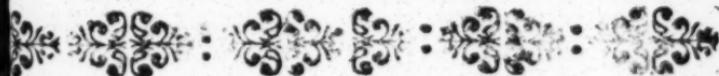
Eighthly, It may be Satan hath dared God to suffer it so, him to tempt thee; promising himself, that if he will ~~o~~ but suffer him to do it, *Thou wilt curse him to his Face* receive Thus he obtained Leave against Job; wherefore ~~then th~~ heed, tempted Soul, lest thou provest the Devil's ~~Say~~, ~~1~~ ings true, Job i. chap. ii.

Ninthly, It may be thy Graces must be tryed in ~~the~~ ~~Fire~~, that the Rust which cleaveth to them, may be ~~31~~ taken away, and themselves proved, both before An ~~thou~~ gels and Devils, to be far better than of Gold that perie m~~is~~ risheth; it may be also, that thy Graces are to receive of special Praises, and Honour, and Glory, at the cominge, and of the Lord Jesus (to Judgment) for all the Exploits that ~~W~~ thou hast acted by them against Hell, and its infernal ~~cou~~ Crew, in the Day of thy Temptation, 1 Pet. i. 6, 7.

Tenthly, It may be God would have others learn, by ~~the~~ thy Sighs, Groans and Complaints under Temptations, Peter to beware of those Sins; for the sake of which, thou ~~of the~~ art at present delivered to the Tormentors.

But to conclude this, put the worst to the worst, ~~with~~ (and then all Things will be bad enough) Suppose ~~Sinn~~ that thou art to this Day without the Grace of God, ~~ca~~ ~~ye~~

ion on you art but a miserable Creature, a Sinner, that
W^{as} Need of a Blessed Saviour, and the Text presents
, and with one, as good and kind as Heart can wish ;
also for thy Encouragement saith, *And him that*
far, *to me, I will in no wise cast out.*



*To come therefore to a Word of
Application.*

to suffer so, That they that are coming to Jesus Christ,
he will are oft times heartily afraid that Jesus Christ will
is Far receive them ?

are taken this teacheth us these Things :

I's Say, That Faith and Doubting may at the same
have their Residence in the same Soul: *O thou*
in the little Faith, wherefore dost thou doubt ? Matthew
may be. He faith not, *O ! Thou of no Faith ;* but,
are An *Thou of little Faith*; because he had a little Faith
hat perad midt of many Doubts. The same is true,
receive of many that are coming to Jesus Christ: They
oming, and fear they come not, and doubt they come
its that When they look upon the Promise, or a Word
fernal encouragement by Faith, then they come ; but
6, 7. they look upon themselves, or the Difficulties
rn, by lie before them, then they doubt. Bid me come,
ations, Peter : Come, said Christ. So he went down
, thou of the Ship to Jesus ; but his Hap was, to go to
upon the Water ; there was the Tryal : So it
worst with the poor desiring Soul : Bid me come, says
sinner ; Come, says Christ, and *I will in no*
God, *cast thee out :* So he comes, but his Hap is to
yet come

come upon the Water, upon drowing Difficulties, not re
if therefore the Wind of Temptations blow, that
Waves of Doubts and Fears will presently arise ; and
this coming Sinner will presently sink, if he has but
little Faith.

But you shall find here, in Peter's little Faith, two-fold Act ; to wit, Coming, and Crying : Little Faith cannot come all the Way without Crying : So be it, long as its holy Boldness lasts, so long it can come in, and Peace ; but when it's so, it can come no farther ; and, will go the rest of the Way with Crying. Peter went afraid ; as far as his little Faith would carry him ; he alwaix, xxix, cry'd as far his little Faith would help him, *Lord, save these Th me, or I perish* : And so with coming and crying, he was kept from sinking, though he had but a little Faith. Jesus stretched forth his Hand, and caught him, and said unto him, *O ! Thou of little Faith, wherfore didst thou doubt ?*

Secondly, Is it so, That they that are coming to Jesus Christ, are oft-times heartily afraid, that Jesus Christ will not receive them ? Then this shews us Reason of that Dejection, and those castings down that very often we perceive to be in them that are coming to Jesus Christ. Why, it is because they are afraid that Jesus Christ will not receive them. The poor World they mock us, because we are a dejected People ; I mean, because we are sometimes so ; but they do not know the Cause of our Dejections. Could we be persuaded, even then, when we are dejected, that Jesus Christ would indeed receive us, it would make us to fly over their Heads, and would put more Gladness into our Hearts, than in the Time in which their Corn, Wine and Oil increases, *Psalm iv. 6, 7.*

Thirdly, Is it so, That they that are coming to Jesus Christ, are oft-times heartily afraid that

lties not receive them ? Then this shews, That
, that are coming to Jesus Christ, are an a-
; are ned, sensible, considering People: For Fear
as b eth from Sense, and Consideration of Things.
ith, are sensible of Sin, sensible of the Glorieus
Little ty of God, and of what a blessed Thing it
g: S be received of Jesus Christ: The Glory of
me en, and the Evil of Sin ; these Things they
er; der, and are sensible of; *When I remember, I*
- we afraid ; when I consider, I am afraid, Job xxi.
e all up. xxxvi. 15.

Faith d, sae self Things dash their Spirits, being awake and
8, b le : Were they dead, like other Men, they
d not be afflicted with Fear, as they are; for
Men fear not, feel not, care not ; but the
g and sensible Man, he it is that is oft-times
tly afraid that Jesus Christ will not receive
I say, The Dead and Senseless are not di-
t Jes sed: They presume, they are groundlesly con-
ys us t; *Who so bold as blind Bayard?* These indeed
down d fear and be afraid, because they are not
at an ing to Jesus Christ. O ! the Hell, the Fire,
ey a Pit, the Wrath of God, and Torment of
ejecto that are prepared for poor neglecting Sin-
; b ! *How shall we escape, if we neglect so great*
Cour tation ! Heb. ii. 3. But they want Sense of
ejecto ngs, and so cannot fear.

W ould mirthly, Is it so, That they that are coming to
t mo Christ, are oft-times heartily afraid that he
wh not receive them. Then this should teach old
6, 7: Christians to pity and pray for young Comers :
ing know the Heart of a Stranger ; for you your-
hat were Strangers in the Land of Egypt. You
know

know the Fears, and Doubts, and Terrors, take hold of them, for that they sometimes hold of you: Wherefore pity them, pray for them, encourage them; they need all this; Guilt overtaken them; Fear of the Wrath of God overtaken them; perhaps they are within the S of Hell-fire, and the Fear of going thither is burning hot within their Hearts. You know not how strangely Satan is suggesting his Devilish D unto them, if possible he may sink and drown them, with the Multitude and Weight of the Old Christians mend up the P th for them, to the Stumbling-blocks out of the Way, lest which is feeble and weak be turned aside, but it rather be healed, *Heb. xii.*

I come now to the next Observation, I shall speak a little to that; to wit,

THAT Jesus Christ would not have them that in Truth are coming to him, Once to think, that he will cast them out.

The Text is full of this: For he saith, *bim that cometh to me, I will in no wise cast him out.* Now, if he saith, I will not; he would not have us think, He will.

This is yet farther manifest by these Considerations:

First, Jesus Christ did forbid even them, as yet were not coming to him, Once to think such an One. *Do not think, said i e, that I accuse you to the Father,* *John v. 45.*

These (as I said) were such, that as yet, were not coming to him : For he faith of them a little before, *And ye will not come to me* : For the Reasons they had to the Honour of Men kept them back. Yet, I say, Jesus Christ gives them to understand, that tho' he might justly reject them, yet he would not, but bids them not once to think, that he would accuse them to the Father. Now, not to accuse (with Christ) is to plead for : For Christ in these Things, stands Neuter between the Father and Sinners. So then, if Jesus Christ would not have them think, that *Yet will not come to him*, that he will accuse them ; then he would not that they should think so, that in Truth are coming to him ; *And him that cometh to me, I will in no wise cast out.*

Secondly, When the Woman taken in Adultery (even in the very Act) was brought before Jesus Christ ; so he carried it both by Words and Actions, that he evidently enough made it manifest, that Condemning, and Casting out, were such Things, for the doing of which he came not into the World.

Wherefore, when they had set her before him, and had laid to her Charge her heinous Fact, he stooped down, and with his Finger wrote upon the Ground, as tho' he heard them not. Now what did he do by this his Carriage, but testify plainly, that he was not for receiving Accusations against poor Sinners, whoever accused by ? And observe, tho' they continue asking, thinking at last to force him to condemn her ; yet then he so answered, as that he drove all the condemning Persons from him :

And then he adds, for her Encouragement to come to him, *Neither do I condemn thee; go, and sin no more,* John viii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Not but that he indeed abhorred the Fact, but he would not condemn the Woman for the Sin, because that was not his Office; *He was not sent into the World, to condemn the World, but that the World through him might be saved,* John iii. 17. Now, if Christ, tho' urged to it, would not condemn the guilty Woman, tho' she was far at present from coming to him, he would not that they shculd *Once think*, that he will cast them out, that in Truth are coming to him; *And him that cometh to me, I will in no wise cast out.*

Thirdly, Christ plainly bids the turning Sinner, **Come**; and forbids him to entertain any such Thought, as that He will cast him out. *Let the Wicked forsake his Ways, and the Unrighteous Man his Thoughts; and let him turn unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon,* Isa. lv. 7.

The Lord, by bidding the Unrighteous forsake his Thoughts, doth in special forbid, as I have said, *viz.* Those Thoughts that hinder the coming Man in his Progress to Jesus Christ; His Unbelieving Thoughts.

Therefore he bids him not only forsake his *Ways*, but his *Thoughts*: *Let the Wicked forsake his Ways, and the Unrighteous Man his Thoughts.* 'Tis enough to forsake one, if thou wilt come to Jesus Christ; because the other will keep thee from him. Suppose a Man forsakes his wicked *Ways*, his debauched

and filthy Life; y. t'ir these Taughts, that Jesus Christ will not receive him, be entertained and nourished in his Heart; them Thoughts will keep him from coming to Jesus Christ.

Sinner, com' in Sinner, Art thou for coming to Jesus Christ? Yes, says the Sinner. Forsake thy wicked Ways then. So I do, says the Sinner. Why comest thou then so slowly? Because I am hindred. What hinder's? Has God forbidden thee? No. Art thou not willing to come faster? Yes, yet I cannot. Well, prithee be plain with me, and tell me the Reason and Ground of thy Discouragement: Why, faith the Sinner, though God forbids me not, and though I am willing to come faster, yet there naturally ariseth this and that it, and the other Thought in my Heart, that hinders my Speed to Jesus Christ. Sometimes I think I am not Chosen; sometimes I think I am not called; sometimes I think I am come too late; and sometimes I think I know not what is to come. Also, one while I think I have no Grace; and then again, that I cannot Pray; and then again, I think that I am a very Hypocrite. And these Things keep me from coming to Jesus Christ.

Look ye now: Did not I tell y. so? There are Thoughts yet remaining in the Heart, even of those who have forsaken their wicked Ways; and with those Thoughts they are more plagued than with any thing else; because they hinder their coming to Jesus Christ; For the Sin of Unbelief, (which is the Original of all these Thoughts) is that which besets a coming Sinner more easily than doth his Ways, Heb. xii. 1, 2, 3, 4.

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But now, since Jesus Christ commands thee to forsake these Thoughts ; forsake them, O my Sinner : And if thou forsakes not, thou transgressest the Commands of Christ, and abidest thine own Tenantor, and keepest thyself from Establishment in Grace : *If ye will not believe, ye shall not be established*, Isa. vii. 9.

Thus you see how Jesus Christ setteth himself against such Thoughts, that any way discourage the coming Sinner ; and thereby truly vindicates the Doctrine we have in hand ; to wit, That Jesus Christ would not have them that in Truth are coming to him, once think that he will cast them out. *And him that cometh to me, I will in no wise cast out.*

I now come to the Reasons of the Observation.

I. **I**F Jesus Christ should allow thee once to think, that he will cast thee out ; he must allow thee to think, that he will falsify his Word : For he hath said, *I will in no wise cast out.* But Christ would not that thou shouldst count him as one that will falsify his Word : For he saith of himself, *I am the Truth : Therefore he would not, that any that in Truth are coming to him, should once think that he will cast them out.*

Secondly, If Jesus Christ should allow the Sinner, that in Truth is coming to him, once to think, that he will cast him out ; then he must allow, and so countenance the first Appearance of Unbelief ;

lief; the which he counteth his greatest Enemy; and against which he has bent even his holy Gospel. Therefore Jesus Christ would not, that they that in Truth are coming to, should once think, that he will cast them out: See *Matt. xiv. 31.* *chap. xxi. 21.* *Mark xi. 23.* *Luke xxiv. 25.*

Thirdly, If Jesus Christ would allow the coming Sinner once to think that he will cast him out, then he must allow him to make a Question, Whether he is willing to receive his Father's Gift: For the coming Sinner is his Father's Gift; as also says the Text; but he testifieth, *All that the Father giveth him, shall come to him; and him that cometh, he will in no wise cast out.* Therefore Jesus Christ would not have him, that in Truth is coming to him, once to think, that he will cast him out.

Fourthly, If Jesus Christ should allow them once to think (that are indeed coming to him) that he will cast him out, he must allow them to think, that he will despise and reject the Drawing of his Father: For *no Man can come to him, but whom the Father draweth.* But it would be high Blasphemy, and damnable Wickedness once to imagine thus. Therefore, Jesus Christ would not have him that cometh, once think that he will cast him out.

Fifthly, If Jesus Christ should allow those that indeed are coming to him, once to think, that he will cast them out, He must allow them to think, that he will be unfaithful to the Trust and Charge that his Father hath committed to him; which is to Save, and not to Lose any thing of that which he hath given unto him to save, *John vi. 36.* But

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the Father hath given him a Charge to save the coming Sinner ; therefore it cannot be, that he should allow, that such should once think, that he will cast him out.

Sixthly, If Jesus Christ should allow, that they should once think, that are coming to him, that he will cast them out ; then he must allow them to think that he will be unfaithful to his Office of Priesthood : For, as by the first Part of it, he paid a Price for, and ransomed Souls : So by the second Part thereof, He continually maketh Intercession to God for them that come, *Heb. vii. 25*. But he cannot allow us to question his faithful Execution of his Priesthood : Therefore he cannot allow us once to think, that the coming Sinner shall be cast out.

Seventhly, If Jesus Christ should allow us once to think, that the coming Sinner shall be cast out ; then he must allow us to question his Will, or Power, or Merit to save. But he cannot allow us once to question any of these : Therefore not once to think, that the coming Sinner shall be cast out.

1. He cannot allow us to question his Will ; for he faith in the Text, *I will in no wise cast out*.

2. He cannot allow us to question his Power ; for the Holy Ghost saith, *He is able to save to the utmost them that come*.

3. He cannot allow us to question the Efficacy of his Merit ; for the Blood of Christ cleanseth the Comer from all Sin, *1 John 1*. Therefore he cannot allow, that he that is coming to him, should once think that he will cast him out.

Eighthly

Eightly, If Jesus Christ should allow the coming Sinner *Once* to think that he will cast him out ; he must allow him to give the Lie to the manifest Testimony of the Father, Son, and Spirit ; yea, to the whole Gospel contained in *Moses*, the Prophets, the Book of *Psalms*, and that commonly called the *New Testament*. But he cannot allow of this ; therefore, not that the coming Sinner should once think, that he will cast him out.

Ninthly, Lastly, If Jesus Christ should allow him that is coming to him, Once to think that he will cast him out ; he must allow him to question his Father's Oath, which he in Truth and Righteousness hath taken, that they might have a strong Consolation, who have fled for Refuge to Jesus Christ : But he cannot allow this ; therefore he cannot allow that the coming Sinner should once think that he will cast him out, *Heb. vi.*

I come now to make some general Use and Application of the Whole, and so draw towards a Conclusion.

THE first Use, *A Use of Information* : And it informeth us, That Men by Nature are far off from Christ.

Let me little improve this Use, by speaking to these three Questions :

1. Where is he that is coming to Jesus Christ?
2. What is he that is coming to Jesus Christ?
3. Whither is he to go that cometh not to Jesus Christ?

First, Where is he ?

Q. 4.

1. *Answe.*

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1 Answ. *He is far from God, he is without him, even alienate from him, both in his Understanding, Will, Affections, Judgment and Conscience, Eph. ii. 12. ch. iv. 8.*

2. *He is far from Jesus Christ, who is the only Deliverer of Men from Hell-fire, Psalm lxxii. 27.*

3. *He is far from the Work of the Holy Ghost, the Work of Regeneration, and a second Creation, without which no Man shall see the Kingdom of Heaven, John iii. 3.*

4. *He is far from being Righteous; from that Righteousness that should make him acceptable in God's Sight, Isa. xlvi. 14.*

5. *He is under the Power and Dominion of Sin: Sin reigneth in and over him; it dwelleth in every Faculty of his Soul, and Member of his Body; so that from Head to Foot there is no Place clean, Isa. i. 6. Rom. iii. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.*

6. *He is in the Pest-house with Uzziah; and excluded the Camp of Israel with the Lepers, 2 Chron. xxvi. 21. Numb. v. 2.*

7. *His Life is among the Unclean; he is in the Gall of Bitterness, and in the Bond of Iniquity, Job xxxvi.*

14. *Acts viii. 23.*

8. *He is in Sin, in the Flesh, in Death, in the Snare of the Devil and is taken Captive by him at his Will. 1 Cor. xv. 17. Rom. viii. 8 1 John iii. 14. 2 Tim. ii. 26*

9. *He is under the Curse of the Law, and the Devil dwelleth in him, and hath the Mastery of him, Gal. iii. 12. Eph. ii. 2, 3. Acts xxvi. 18.*

10. *He is in Darkness, and walketh in Darkness, and knoweth not whither he goes; for Darkness has blinded his Eyes.*

11. *He is in the broad Way that leadeth to Destruction; and holding on, he will surely go in at the broad Gate, and so go down the Stairs to Hell.*

Secondly, *What is he that cometh not to Jesus Christ?*

1. *He is counted one of God's Enemies, Luke xix. 14. Rom. viii. 7.*

2. *He*

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2. *He is a Child of the Devil, and of Hell; so the Devil begat him, as to his sinful Nature; and Hell must swallow him at last, because he cometh not to Jesus Christ,* John viii. 44. 1 John iii. 8. Matt. xxiii. 15. Psalm ix. 17.

3. *He is a Child of Wrath, an Heir of it; 'tis his Portion, and God will repay it him to his Face,* Eph. ii. 1, 2, 3. Job xxi. 29, 30, 31.

4. *He is a Self-Murtherer; he wrongeth his own Soul, and is one that loveth Death,* Prov. i. 18. chap. viii. 35, 36.

5. *He is a Companion for Devils and damned Men,* Prov. xxi. 16. Matt. xxv. 41.

Thirdly, Whither is he like to go, that cometh not to Jesus Christ?

1. *He that cometh not to him, is like to go farther from him; so every Sin is a Step farther from Jesus Christ,* Hos. xi.

2. *As he is in Darkness, so is he like to go on in it. For Christ is the Light of the World, and he that comes not to him, walketh in Darkness,* John xviii. 12.

3. *He is like to be removed at last, as far from God, and Christ, and Heaven, and all Felicity, as an infinite God can remove him,* Matt. xii. 41.

But Secondly, This Doctrine of Coming to Christ, informeth us, *Where poor destitute Sinners may find Life for their Souls, and that is in Christ: This Life is in his Son; he that hath the Son, hath Life: And again, Who so findeth me, findeth Life, and shall obtain Favour of the Lord,* Prov. viii.

Now for farther Enlargement, I will also here propound three more Questions.

1. *What Life is in Christ?*

2. *Who may have it?*

3. *Upon what Terms?*

First, *What Life is in Jesus Christ?*

G 5

1. There

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1. There is Justifying Life in Christ : Man by Sin is dead in Law ; and Christ only can deliver him by his Righteousness and Blood, from this Death into a State of Life : *For God sent his Son into the World, that we might live through him, 1 John iv. 9.* That is, through the Righteousness which he should accomplish, and the Death that he should die.

2. There is Eternal Life in Christ ; Life that's endless ; Life for ever and ever, *He hath given us Eternal Life, and this Life is in his Son, 1 John v.*

Now Justification and Eternal Salvation being both in Christ, and no where else to be had for Men, who would not come to Jesus Christ ?

Secondly, *Who may have this Life ?*

I answer, Poor, Helpless, Miserable Sinners : Particularly,

1. Such as are willing to have it ; *Whosoever will, let him take the Water of Life freely, Rev. xxii. 17.*

2. He that thirsteth for it ; *I will give to him that is a-thirst, of the Fountain of the Water of Life, Rev. xxi. 6.*

3. He that is weary of his Sins : *This is the Rest, whereby you may cause the Weary to rest ; and this is the Refreshing, Isa. xxviii. 12.*

4. He that is Poor and Needy ; *He shall spare the Poor and Needy, and shall save the Souls of the Needy.*

5. He that followeth after him, crieth for Life : *He that follows me, shall not walk in Darkness, but shall have the Light of Life, John viii. 12.*

Thirdly, *Upon what Terms may we have this Life ?*

Answ.

Answe. Freely. Sinner, dost thou hear? Thou may'st have it freely. Let him take the Water of Life freely: *I will give him of the Fountain of the Water of Life freely;* And when they had nothing to pay, he frankly forgave them both, Luke vii. 42.

Freely, without Money, or without Price. Ho! Every one that thirsteth, come ye to the Waters: and be that hath no Money, come, buy, and Eat; Yea, come, buy Wine and Milk without Money, and without Price, Isa. lv. i.

Sinner, Art thou Thirsty? Art thou Weary? Art thou Willing? Come then, and regard not your Stuff; for all the Good that is in Christ, is offered to the coming Sinner, without Money, and without Price. He has Life to give away to such as want it, and that have not a Penny to purchase it; and he will give it freely. Oh, what a blessed Condition is the coming Sinner in!

But *Thirdly*, This Doctrine of coming to Jesus Christ for Life, informeth us, That it is to be had no where else: Might it be had any where else, the Text, and him that spoke it, would be but little set by: For what great Matter is there in, *I will in no wise cast out*, if another stood by that could receive them? But here appears the Glory of Christ, that none but he can save. And here appears his Love, that tho' none can save but He, yet he is not coy in Saving; *But him that comes to me* (says he) *I will in no wise cast out.*

That none can Save but Jesus Christ, is evident from *Acts* iv. 12. *Neither is there Salvation in any other;* and he hath given us eternal Life, and this Life is in his Son. If Life could have

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been had any where else, it should have been in the Law : But it is not in the Law ; For by the Deeds of the Law, no Man living shall be justified ; and if not justified, then no Life.

Therefore Life is no where to be had, but in Jesus Christ, *Gal. iii.*

Ques. But why would God so order it, that Life should be had nowhere else, but in Jesus Christ ?

Ans. There is Reason for it ; and that both with Respect to God and us.

First, *With Respect to God.*

First, That it might be in a Way of Justice, as well as Mercy : And in a Way of Justice it could not have been, if it had not been by Christ ; because He, and He only, was able to answer the Demand of the Law ; and give for Sin, what the Justice thereof required. All Angels had been crushed down to Hell for ever, had that Curse been laid upon them for our Sins, which was laid upon Jesus Christ : But 'twas laid upon him, and he bare it ; and answered the Penalty, and redeemed his People from under it, with that Satisfaction to Divine Justice, that God himself doth now proclaim, that he is Faithful and Just to forgive us, if by Faith we shall venture to Jesus, and trust to what he has done for Life, *Rom. iii. 24, 25, 26. John i. 9.*

Secondly, Life must be by Jesus Christ, that God might be adored and magnified, for finding out this Way. This is the Lord's Doings, that in all Things he might be glorified through Jesus Christ our Lord.

Thirdly, It must be by Jesus Christ, that Life might be at God's Dispose, who hath great Pity for the Poor, the Lowly, the Meek, the Broken in Heart ; and for them that others care not for, *Psalm xxxiv. 6. Psalm cxxxviii. 6. Psalm xxv. Psalm li. 17. Psalm cxliii. 3.*

Fourthly, Life must be in Christ, to cut off Boasting from the Lips of Men. This also is the Apostle's Reason in *Rom. iii. 20, 27. Eph. ii. 8, 9, 10.*

Secondly,

Secondly, Life must be in Jesus Christ, with *Respect* to Us.

First, That we might have it upon the easiest Terms, with *Freely*; as a Gift, not as Wages: Was it in *Jesus's* Hand, we should come hardly at it: Was it in *Pope's* Hand, we should pay soundly for it. But thanks to God, it is in Christ, laid up in him, and by *me* to be communicated to Sinners upon easy Terms, even for receiving, accepting, and embracing with *thanksgiving*: As the Scriptures plainly declare, *John* i. 12. 2 *Cor.* xi. 4. *Heb.* xi. 13. *Col.* iii. 13, 14, 15.

Secondly, Life is in Christ *for us*, that it might not be upon so brittle a Foundation, as indeed it would, had it been any where else. The Law itself is weak, because of us, as to this: But Christ is a tryed Stone, a true Foundation, one that will not fail to bear thy Burden, and to receive thy Soul, Coming Sinner.

Thirdly, Life is in Christ, that it might be sure to all the Seed. Alas! the best of us, was Life left in our hands, to be sure we should forfeit it, over, and over, and over: Or, was it in any other Hand, we should, by our often Back-slidings, so offend him, that at last he would shut up his Bowels in everlasting Displeasure against us. But now it is in Christ, it is in one that can have Compassion upon us, when we are out of the Way; with one that hath an Heart to fetch us again, when we are gone astray; with one that can pardon without upbraiding. Blessed be God, that Life is in Christ! For now 'tis sure to all the Seed.

But *Fourthly*, This Doctrine of Coming to Jesus Christ for Life, informs us of the Evil of Unbelief; that wicked Thing, that is the only, or chief Hindrance to the Coming Sinner. Doth the Text say, *Come*? Doth it say, *And him that cometh to me, I will in no wise cast out*? Then what an Evil is that, that keepeth Sinners from coming to Jesus Christ? And that Evil is Unbelief: for by Faith we come: By Unbelief we keep away. There-

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Therefore it is said to be that, by which a Soul is likeliest to depart from God; because it was that which at first caused the World to go off from him; and that all sinning that keeps them from him to this Day. And it doth not fall it the more easily, because it doth it with a Wile.

This Sin may be called *The White Devil*, for it oftentimes, in its mischievous Doing in the Soul, shews as if it was an Angel of Light: Yea, it acteth like a Counsellor of Heaven. Therefore, a little to discourse of this evil Disease,

Firstly, It is that Sin, *above all others*, that hath sometimes shew of Reason in its Attempts: For it keeps the Sinner from Christ, by pretending its present Unfitness, and the Unpreparedness; as want of more Sense of Sin, want of more Repentance, want of more Humility, will by of a more broken Heart.

Secondly, It is the Sin that most suiteth with the Conscience: The Conscience of the coming Sinner tell him, That he hath nothing Good, that he stands in our Pdictable for Ten Thousand Talents; that he is a very ignorant, blind, and hard-hearted Sinner, unworthy to be once taken notice of by Jesus Christ: And will you (says Unbelief) in such a Case as you now are, presume to come to Jesus Christ?

Thirdly, It is the Sin that most suiteth with our Sense of Feeling: The Coming Sinner feels the Workings of Sin, of all Manner of Sin and Wretchedness in his Flesh; he also feels the Wrath and Judgment of God; due to Sin, and oft-times staggers under it. Now if you (says Unbelief, you may see you have no Grace, for that which works in you is Corruption. You may also so perceive that God doth not love you, because the Sense of his Wrath abides upon you. Therefore how can you bear the Face to come to Jesus Christ?

Fourthly, It is the Sin above all others, that most suiteth the Wisdom of our Flesh: The Wisdom of our Flesh thinks it Prudence to question a while, to stand back

is for a while, to hearken to both Sides a while; and at first to be rash, sudden, or unadvised, in too bold a presuming upon Jesus Christ. And this Wisdom Unto us falls in with.

Secondly, It is the Sin, above all others, that continually whispering the Soul in the Ear, with Mistrusts as to the Faithfulness of God in keeping Promise to them, causes them to come to Jesus Christ for Life. It also suggests a distrust about Christ's Willingness to receive it. And Sin can do this so artificially as Unbelief.

Thirdly, It is also that Sin which is always at hand to Sinner an Objection against this or that Promise, that, as the Spirit of God is brought to our Heart to comfort us. And if the poor coming Sinner is not aware of it, will by some Exaction, Slight, Trick, or Cavil, quickly wrest from him the Promise again, and he shall receive but little Benefit of it.

Fourthly, It is that above all other Sins, that weakens in our Prayers, our Faith, our Love, our Diligence, very Hope and Expectations: It even taketh the Heart away from God in Duty.

Fifthly, Lastly, This Sin, as I have said even now, appears in the Soul with so many sweet Pretences to Safety and Security, that it is, as it were, Counsel sent from Heaven; bidding the Soul be wise, wary, considerate, well advised, and to take heed of too rash a venture upon Believing. Be sure first, that God loves you; take hold of no Promise until you are forced by nowd unto it; neither be you sure of your Salvation; for doubt it still, though the Testimony of the Lord has often confirmed in you: Live not by Faith, but by Sence; and when you can neither see nor feel, then have a mistrust, then doubt and question all. This is the Devilish Counsel of Unbelief, which is so covered over with specious Pretences, that the wisest Christian can hardly shake off these Reasonings.

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But to be brief: Let me here give thee, Christ
Reader, a more particular Description of the Quali-
ties of Unbelief, by opposing Faith unto it, in these Twenty-five Particulars.

Firstly, Faith believeth the Word of God, but Unbe-
lief questioneth the Uncertainty of the same, *Psa-*
cvi. 24.

Secondly, Faith believeth the Word, *because it is true*,
but Unbelief doubteth thereof, *because it is true*, *1 Tim-*
iv. 3. John viii. 45.

Thirdly, Faith sees more in a Promise of God to help,
than in all other Things to hinder; but Unbelief, not
withstanding God's Promise, faith, *How can these Things*
be? *Rom. iv. 19, 20, 21. 2 Kings vii. 2. John vi-*
11, 12.

Fourthly, Faith will make thee see Love in the Heart
of Christ, when with his Mouth he giveth Reproach,
but Unbelief will imagine Wrath in his Heart, when
with his Mouth and Word he saith he loveth us, *Matt-*
xv. 22, 23, 24. 25, 26, 27, 28. Numb. xiii. 2. 2 Chron-
xiv. 3.

Fifthly, Faith will help the Soul to wait, though God
defers to give; but Unbelief will take Snuff, and throw
up all, if God makes any tarrying, *Psalms xxv. 5.*
Isa. viii. 17. 2 Kings vi. 33. Psalm c. 13, 14.

Sixthly, Faith will give Comfort in the midst of Fears,
but Unbelief causeth Fears in the midst of Comfort,
2 Chron. xx. 20, 21. Matt. viii. 26. Luke xxiv. 36, 37.

Seventhly, Faith will suck Sweetness out of God's
Rod; but Unbelief can find no Comfort in his greatest
Mercies, *Psalm xxiii. 4. Numb. xxi.*

Eighthly, Faith maketh great Burthens light; but
Unbelief maketh light ones intolerably heavy, *2 Cor-*
xli. 14, 15, 16, 17, 18. Mal. i. 12, 13.

Ninthly, Faith helpeth us when we are down; but
Unbelief throws us down when we are up, *Micah vii.*
8, 9, 10. Heb. iv. 11.

Tenthly,

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Christ, ^{Twenty} First, Faith bringeth us near to God, when we are near to him ; but Unbelief puts us far from God, when we are near to him, *Heb. x. 23.* chap. iii. 12. 15.

^{Eleventh}ly, Where Faith reigns, it declareth Men to be the Friends of God ; but where Unbelief reigns, it declareth them to be his Enemies, *James v. 23.* *Heb. 18.* *Rev. xxi. 8.*

^{Twelfth}ly, Faith putteth a Man under Grace ; but Unbelief holdeth him under Wrath, *Rom. iii. 24, 25.* chap. xiv. 16. *Eph. ii. 8.* *John iii. 36.* *1 John v. 18.* *Heb. iii. 17.* *Mark xvi. 16.*

^{Thirteenth}ly, Faith purifieth the Heart ; but Unbelief keepeth it polluted and impure, *Acts xv. 9.* *Tit. i. 16.*

^{Fourteenth}ly, By Faith the Righteousness of Christ is imputed to us ; but by Unbelief, we are shut up under the Law to perish, *Rom. iv. 23, 24.* chap. xi. 32. *Gal. 23.*

^{Fifteenth}ly, Faith maketh our Work acceptable to God through Christ ; but whatsoever is of Unbelief, is abomination : For without Faith it is impossible to please him, *Heb. xi. 4.* *Rom. xiv. 23.* *Heb. xi. 6.*

^{Sixteenth}ly, Faith gives us Peace and Comfort in our souls ; but Unbelief worketh Trouble and Tossings, like the restless Waves of the Sea, *Rom. v. 1.* *1 Cor. vi. 1.*

^{Seventeenth}ly, Faith makes us see Preciousness in Christ ; but Unbelief sees no Form, Beauty, or Come-
ness in him, *1 Pet. ii. 7.* *Isa. lxx. 1, 2, 3.*

^{Eighteenth}ly, By Faith we have our Life in Christ's fulness ; but by Unbelief we starve and pine away, *Gal. ii. 20.*

^{Nineteenth}ly, Faith gives us the Victory over the Law, Sin, Death, the Devil, and all Evils ; but Unbelief layeth us obnoxious to them all, *1 John v. 4, 5.* *1 Cor. xlii. 46.*

^{Twenty}eth. Faith will shew us more Excellency in Things not seen, than in them that are ; but Unbelief sees

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sees more in Things that are, than in Things that are to be hereafter, 2 Cor. iv. 18. Heb. xi. 24, 25, 26, 1 Cor. xv. 32.

Twenty-first, Faith makes the Ways of God pleasant and admirable; but Unbelief maketh them heavy and hard, Gal. v. 6. 1 Cor. xii. 10, 11. John vi. 6, 7. Psalm ii. 3.

Twenty-second, By Faith, Abraham, Isaac and Jacob possessed the Land of Promise; but because of Unbelief, neither Aaron, nor Moses, nor Miriam, could enter thither, Heb. xi. 9. chap. iii. 19.

Twenty-third, By Faith the Children of Israel passed through the Red-Sea; but by Unbelief the general of them perished in the Wilderness, Heb. xi. 29. Jude 5.

Twenty-fourth, By Faith Gideon did more with Three hundred Men, and a few empty Pitchers, than all the Twelve Tribes could do; because they believed not in God, Judges vii. 16, 17, 18, 19, 20, 21, 22. Numbers xiv. 11, 14.

Twenty-fifth. By Faith Peter walked on the Water, but by Unbelief he began to sink, Matt. xiv. 21, 22. Ans. 23, 24.

Thus might many more be added, which, for Brevity sake, I omit; Beseeching every one, that thinketh he hath a Soul to save, or be damned, to take heed of Unbelief; lest, seeing there is a Promise left us, of entering into his Rest, any of us, by Unbelief, should indeed come short of it.

The Second Use: A Use of Examination

WE come to a Use of Examination. Sinner, Thou hast heard of the Necessity of Coming to Christ, also of the Willingness of Christ to receive the Coming Soul; together with the Benefit that they by him shall have.

that love, that indeed come to him. Put thyself now upon
26, this serious Enquiry, *Am I indeed come to Jesus Christ?*

Many Motives I might here urge, to prevail with
od p^{re} to a conscientious Performance of this Duty: As,
m he^{re}. Thou art in Sin, in the Flesh, in Death, in the
n vi. care of the Devil, and under the Curse of the Law,
you are not coming to Jesus Christ.

Jaco. 2. There is no Way to be delivered from these, but
Un^h coming to Jesus Christ.

Jud. 3. If thou comest, Jesus Christ will receive thee,
and will in no wise cast thee out.

Jude. 4. Thou wilt not repent it in the Day of Judgment,
n^o thou now comest to Jesus Christ.

Jude. 5. But thou wilt surely mourn at last, if now thou
Th^o shalt refuse to come: And,

all 6. Lastly, Now thou hast been invited to come;
ed now will thy Judgment be greater, and thy Damnation
Num^o more fearful, if thou shalt yet refuse, than if thou hadst
never heard of coming to Jesus Christ.

Water. Object. But we hope we are come to Christ.

Ans^w. 'Tis well if it proves so: But lest thou shouldest
speak without Ground, and so fall unawares into Hell-
fire; let us examine a little.

First. Art thou indeed coming to Jesus Christ? What
f en^o hast thou left behind thee? What didst thou come away
inde^o from, in thy coming to Jesus Christ?

When *Lot* came out of *Sodom*, he left the *Sodomites*
behind him, *Gen. xix.*

When *Abraham* came out of *Chaldea*, he left his
Country and Kindred behind him, *Gen. xii. Acts vii.*

When *Ruth* came to put her Trust under the Wings
of the Lord God of *Israel*, she left her Father and Mo-
ther, her Gods, and the Land of her Nativit^y behind
her, *Ruth i. 15, 16, 17. chap. ii. 11, 12.*

When *Peter* came to Christ, he left his Nets behind
him, *Matt. iv. 18.*

When

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When *Zachetus* came to Christ, he left the Receipt Custom behind him, *Luke xviii.*

When *Paul* came to Christ, he left his own Righteousness behind him, *Phil. iii. 7, 8.*

When those that used curious Arts came to Jesus Christ, they took their curious Books and burned them, though in another Man's Eye, they were counted wort. The Fif y Thousand Pieces of Silver, *Acts xix. 18, 19, 20.*

What say'st thou Man? Hast thou left thy Darling Sins, thy *Sodomitical* Pleasures, thy Acquaintance, and what t vain Companions; thy unlawful Gain, thy Idol Gods, and thy unlawful curious Arts behind thee? If any *one*, *Act* these be with thee, and thou with them, in thy Heart and Life, thou art not yet come to Jesus Christ.

Secondly, Art thou come to Jesus Christ? Prithee tell me, what moved thee to come to Jesus Christ? Men do not usually come or go, to this or that Place, before they have a *Moving Cause*; or rather, a Cause moving them thereto; No more do they come to Jesus Christ (I do not say) before they have a Cause, but before the Cause moveth them to come: What say'st thou? Hast thou a Cause moving thee to come? To be at present in a State of Condemnation, is Cause sufficient for Men to come to Jesus Christ for Life: But that will not do, except the Cause move them; the which it will never do until their Eyes be opened, to see themselves in that Condition. For it is not a Man's being under Wrath, but his seeing it, that moveth him to come to Jesus Christ. Alas! All Men, by Sin, are under Wrath; yet but few of All come to Jesus Christ: And the Reason is, Because they do not see their Condition; *Who hath warned you to flee from the Wrath to come*, *Matt. iii. 7.* Until Men are warned, and also receive Warning, they will not come to Jesus Christ.

Take three or four Instances of this.

1. *Adam and Eve* came not to Jesus Christ, until they received the Alarm; the Conviction of their undone State by Sin, *Gen. iii.*

2. The

to JESUS CHRIST. 165

The Children of *Israel* cried out not for a Right or, before they saw themselves in Danger of Death the Law, *Exodus* xx. 18, 19.

Jesus. Before the *Publican* came, he saw himself lost and alone, *Luke* xviii. 13.

The *Prodigal* came not, until he saw Death at the Door ready to devour him, *Luke* xv. 17, 18.

The *Three Thousand* came not, until they knew what to do to be saved, *Acts* ii. 37, 38, 39.

Paul came not, until he saw himself lost and unary one, *Acts* ix. 3, 4, 5, 6, 7, 8, 11.

Lastly, Before the *Goaler* came, he saw himself alone, *Acts* xv. 29, 30, 31. And I tell thee, it is easier Thing to persuade a Well-man to go to the Physician for Cure ; or a Man without Hurt, to seek a Master to cure him, than it is to persuade a Man, that not his Soul-Disease, to come to Jesus Christ ; *They have no need of a Physician* ; Then, why should go to him ? The full Pitcher can hold no more ; *Why should it go to the Fountain* ? And if thou comest full, thou comest not a-right ; and be sure Christ send thee empty away ; *But he healeth the Broken Heart, and bindeth up their Wounds*, *Mark* ii. 17. *lvi. 3. Luke i. 3, 5.*

Thirdly, Art thou coming to Jesus Christ ? Prithee me. What thou seest in him, to allure thee to for Christ ; all the World to come to him ? I say, What hast seen in him ? Men must see something in Jesus Christ, else they will not come to him.

1. What *Comeliness* hast thou seen in his Person ? thou comest not, if thou seest no Form nor *Comeliness* in him, *Isa. xlivi. 1, 2, 3.*

2. Until those mentioned in the *Song*, were concerned, that there was more Beauty, *Comeliness*, and Desirableness in Christ, than in Ten Thousand ; they not so much as ask, where he was, nor incline to turn aside after him, *Song* v. chap. 6.

There

There be many Things on this Side Heaven, ^{Thirdly,} can and do carry away the Heart ; and so will do, long as thou livest. if thou shalt be kept blind and be admitted to see the Beauty of the Lord Jesus.

Fourthly, Art thou come to the Lord Jesus ? Whereas thou found in him, since thou camest to him ? ^{Fourthly,}

Peter found with him the Word of eternal Life, ^{in my} *John* vi. 68.

They that *Peter* makes mention of, found him a living Stone, even such a living Stone, as communicated Life to them, *1 Pet. ii.*

He faith of himself, *They that come to him, &c. shall find Rest unto their Souls* : Hast thou found Rest in ^{for the} *Lord* ? ^{fifthly,} for thy Soul ? *Matt. xi.*

Let us go back to the Times of the Old Testament. ^{as the}

First, *Abraham* found that in him, that made him leave his Country for him, and become for his Sake Pilgrim and Stranger in the Earth, *Gen. xii. Heb. xi.*

Secondly, *Moses* found that in him, that made him forsake a Crown, and a Kingdom for him too.

Thirdly, *David* found so much in him, that he counted, to be in his House one Day, was better than a Thousand ^{recess} sand; yea, to be a Door-keeper therein, was better ^{Esteem} than to dwell in the Tents of Wickedness, *Psalm lxxxvii. 10.*

Fourthly, What did *Daniel* and the three Children find in him, to make them run the Hazards of a Fiery Furnace, and the Den of Lions, for his Sake ? *Dan. vi. 23.*

Let's come down to Martyrs.

First, *Stephen* found that in him, that made him joyful, and quietly yield up his Life for his Name. *Acts xvii.*

Secondly, *Ignatius* found that in him, that made him chuse to go through the Torments of the Devil, and Hell itself, rather than not to have him. *Acts and Martyr-monuments, Vol. 4. Page 25.*

Third

to JESUS CHRIST. 167

Thirdly, What saw Romanus in Christ, when he said to the raging Emperor, who threatned him with fear and Torment, *Thy Sentence, O Emperor, I joyfully embrace, and refuse not to be sacrificed—by as cruel Tor-*

ments as thou canst invent, Page 116.

Fourthly, What saw Menas the Egyptian in Christ, when he lay under most cruel Torments, *There is nothing in my Mind that can be compared to the Kingdom of Heaven; neither is all the World, if it was weighed in a Balance, to be preferred with the Price of one Soul: nothing is able to separate us from the Love of Jesus Christ our Lord? And I have learned of my Lord and King, not in him to fear them that kill the Body, &c.* Page 117.

Fifthly, What did Eulalia see in Christ, when she and her Companions, as they were pulling her one Joint from another, said to her, *O Lord, I will not forget thee: What a Pleasure it is for them, O Christ! that remembreth thy triumphant Victory,* Page 121.

Sixthly, What think you did Agnus see in Christ, when rejoicingly she went to meet the Soldier that was appointed to be her Executioner: *I will willingly, said she, receive into my Paps the Length of this Sword, and after my Breast will draw the Force thereof, even to the utmost; that thus I, being married to Christ my Spouse, may surmount and escape all the Darkness of this World,* Page 122.

Seventhly, What do you think did Julietta see in Christ, when at the Emperor's telling her, *That except I would worship the Gods, she should never have Protection, Laws, Judgments, nor Life.* She replied, *Neverwel Riches, Welcome Poverty. All that I have, Name it were a thousand Times more, I would give, rather than to speak one wicked and blasphemous Word against my Creator,* Page 123.

Eighthly, What did Marcus Arethusius see in Christ, when after his Enemies had cut his Flesh, anointed it with Honey, and hanged him up in a Basket, for Flies and

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and Bees to feed on, *He would dot give (to uphold his
latry) one Half-penny to save his Life,* Page 123. Four
found

Ninthly. What did Constantine see in Christ, who beyond
he used to kiss the Wounds of them that suffered for Prey,
him? Page 135. Fif

Tenthly. But what need I give thus particular Instances in him
of Words and smaller Actions, when by their Law ven, as to
their Blood, their enduring Hunger, Sword, Fire, pur- py M
sing a sinner, and all Torments that the Devil and He Am I
can devise, for the Love they bear to Christ, after the stion,
were come to him?

What hast thou found in him, Sinner?

What! come to Christ and find nothing in him make
(when all Things that are worth looking for, are Happy
him) or if any Thing, yet not enough to wean the Life,
from thy sinful Delight, and fleshly Lusts? Away
Thou art not come Jesus Christ.

He that is come to Jesus Christ, hath found in him
that, as I said, that is not to be found any where else
As,

First, He that is come to Christ, hath found God
in him reconciling the World unto himself; not im-
puting their Trespasses to them: And so God is no
to be found in Heaven and Earth besides, 2 Cor.
19, 20.

Secondly, He that is come to Jesus Christ, hath found
in him a Fountain of Grace, sufficient not only to per-
don Sin, but to sanctify the Soul, and to preserve
from falling in this evil World.

Thirdly, He that is come to Jesus Christ, hath found
Virtue in him: *That Virtue, that if he does but touch
thee with his Word, or thou him by Faith, Life
forthwith conveyed into thy Soul:* It makes thee wakened
as one that is waked out of his Sleep: It awakes
the Powers of the Soul, Psalm xxx. 11, 12. *So
vi. 12.*

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Fourth

Fourthly, Art thou come to Jesus Christ? Thou hast found Glory in him, Glory that surmounts and goes beyond; *Thou art more glorious than the Mountains of prey*, Psalm 76. 4.

Fifthly, What shall I say? Thou hast Righteousness in him; Thou hast found Rest, Peace, Delight, Heaven, Glory, and Eternal Life.

Sinner, be advised; Ask thy Heart again, saying, *Am I come to Jesus Christ?* For upon this one Question, *Am I come, or Am I not*, hangs Heaven and Hell, as to thee. If thou canst say, *I am come*, Happy, Happy Man art thou! But if thou art *not come*, what can make thee Happy? Yea, what can make that Man Happy, that for his not coming to Jesus Christ for Life, must be damned in Hell.

The Third Use: A Use of Encouragement.

COMING Sinner, I have now a Word for thee; be of good Comfort, *He will in no wise cast thee out*: Of all Men, thou art the blessed of the Lord; the Father hath prepared his Son to be a Sacrifice for thee, and Jesus Christ, thy Lord, is gone to prepare a Place for thee, John i. 29. Heb. x.

What shall I say to thee? Thou comest to a full Christ, thou canst not want any Thing, for Soul or Body, for this World, or that to come, but it is to be had in or by Jesus Christ.

As it is said of the Land that the *Dannites* went to possess; so, and with much more Truth, it may be said of Christ, *He is such an one, with whom there is no want of any good Thing that is in Heaven or Earth.*

A full Christ is thy Christ.

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First, *He is full of Grace*; Grace is sometimes taken for Love; never any loved like Jesus Christ. Jonathan's Love went beyond the Love of Women; but the Love of Christ *passes Knowledge*. It is beyond the Love of all the Earth, of all Creatures, even of Men and Angels. His Love prevailed with him to lay aside his Glory, to leave the Heavenly Place, to cloath himself with Flesh, to be born in a Stable, to be laid in a Manger, to live a poor Life in the World, to take upon him our Sickneses, Infirmities, Sins, Curse, Death, and the Wrath that was due to Man. And all this he did, for a base, undeserving, unthankful People; yea, for a People that was at Enmity with him. For, when we were yet without Strength, in due Time Christ died for the Ungodly. For scarcely for a Righteous Man will one die; yet peradventure for a Good Man, some would even dare to die. But God commended his Love towards us, in that while we were yet Sinners, Christ died for us. Much more then, being now justified by his Blood, we shall be saved by his Life. For if, when we were Enemies, we were reconciled to God, by the Death of his Son; much more being reconciled, we shall be saved by his Life. *Rom. v. 6, 7, 8, 9, 10.*

Secondly, *He is full of Truth*, Full of Grace and Truth. Truth, that is, Faithfulness in keeping Promise, even this of the Text (with all other) *I will in no wise cast out*. Hence it is said, That his Words be true, and that he is the Faithful God, that keepeth Covenants. And hence it is also that his Promise is called Truth, *Thou wilt fulfil thy Truth unto Jacob, and thy Mercy unto Abraham, which thou hast sworn unto our Fathers from the Days of old*. Therefore it is said again, That both himself and Words are Truth, *I am the Truth, the Scriptures of Truth, thy Word is Truth, thy Law is Truth, and my Mouth, saith he, shall speak Truth*, *John xiv. 6. Dan. x. 21. John xvii. 17.*

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2 Sam. vii. 28. Prov. viii. 7. Psalm cxix. 142. Eccles. xii. 10. Isa. xxv. 1. Mal. ii. 6. Acts xxvi. 25.

2 Tim. ii. 12, 13.

Now I say, his Word is Truth, and he is full of Truth, to fulfil his Truth, even to a Thousand Generations. Coming Sinner, he will not deceive thee, come boldly to Jesus Christ.

Thirdly, *He is full of Wisdom*: *He is made unto us of God's Wisdom*; Wisdom to manage the Affairs of his Church in general, and the Affairs of every coming Sinner in particular. And upon this Account he is said to be Head over all Things, 1 Cor. i. Eph. i. Because he manages all Things that are in the World by his *Wisdom*, for the good of his Church; all Mens Actions, all Satan's Temptations, all God's Provocations, and Crosses, and Disappointments; all Things whatever are under the Hand of Christ, (who is the *Wisdom of God*) and he ordereth them all for good to his Church; and can Christ help it (and be sure he can) nothing shall happen or fall out in the World, but it shall, in despite of all Opposition, have a good Tendency to his Church and People.

Fourthly, *He is full of Spirit*, to communicate it to the coming Sinner; he hath therefore received it without measure, that he may communicate it to every Member of his Body, according as every Man's Measure thereof is allotted him by the Father. Wherefore he saith, That he that comes to him, *Out of his Belly shall flow Rivers of Living Water*, John iii. 34. Tit. iii. 5, 6. Acts i. John vii. 31, 32, 33, 34, 35, 36, 37, 38.

Fifthly, *He is indeed a Store-house*, full of all the Graces of the Spirit; *Of his Fullness have we all received, and Grace for Grace*. Here is more Faith, more Love, more Sincerity, more Humility, more of every Grace; and of this, even more of this he giveth to every Lowly, Humble, Penitent, Coming Sinner.

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ner. Wherefore, Coming Soul, thou comest not to a Barren Wilderness, when thou comest to Jesus Christ, *John i. 16.*

Sixthly, *He is full of Bowels and Compassion*; And they shall feel and find it so, that come to him for Life. He can bear with thy Weakness, he can pity thy Ignorance, he can be touched with the Feeling of thy Infirmities, he can affectionately forgive thy Transgressions, he can heal thy Back-slidings, and love thee freely. His Compassions fail not, *And he will not break a bruised Reed, nor quench the smoaking Flax*; He can pity them that no Eye pities, and be afflicted in all thy Afflictions, *Matt. xxvi. 41. Heb. v. 2. chap. ii. 18, 19. Matt. ix. 2. Hos. xiv. 4. Ezek. xvi. 5, 6. Isa. Ixiii. 9. Psalm lxxviii. 38. Psalm lxxxvi. 15. Psalm cxi. 4. Psalm cxii. 4. Lam. iii. 12. Isa. xlii. 3.*

Seventhly, *Coming Soul, the Jesus thou art coming to, is full of Might and Terribleness, for thy Advantage*: He can suppress all thine Enemies: He is the Prince of the Kings of the Earth: He can bow all Mens Designs for thy Help: He can break all Snares laid for thee in the Way: He can lift thee out of all Difficulties, wherewith thou mayst be surrounded: *He is Wise in Heart, and Mighty in Power*. Every Life under Heaven is in his Hand: Yea, the Fallen Angels trembled before him: And he will save thy Life, coming Sinner; *1 Cor. i. 24. Rom. viii. 28. Matt. xxviii. 18. Rev. xv. Psalm xix. 3. Psalm xxvii. 5, 6. Job ix. 4. John xvii. 2. Matt. viii. 29. Luke viii. 28. James ii. 19.*

Eighthly, Coming Sinner, the Jesus to whom thou art coming, is lowly in Heart: He despiseth not any: 'Tis not thy outward Meanness, nor thy inward Weakness; 'tis not because thou art poor, or base, or deformed, or a Fool, that he will despise thee; He hath chosen the Foolish, the Base, and Despised Things of this World, to confound the Wise and Mighty.

He

He will bow his Ear to thy hammering Prayers he will pick out the Meaning of thy inexpressible Groans ; he will respect thy weakest Offering, if there be in it but thy Heart, *Matt. xi. 20. Luke xiv. 21. Prov. v. 4, 5, 6. Isaiah xxxviii. 14, 15. Song v. 16. John v. 27. Mark xii. 33, 34. James v. 11.*

Now is not this a blessed Christ, coming Sinner ? Art thou not like to fare well, when thou hast embraced him, coming Sinner ? But,

Second'y, Thou hast yet another Advantage by Jesus Christ, thou art coming to him ; For he is not only Full but Free : He is not sparing of what he has : He is open-hearted and open-handed. Let me in a few Particulars shew thee this :

First, It is evident, because he calls thee : He calls upon thee to come to him ; the which he would not do, was he not free to give . Yea, he bids thee, when come, *Ask, Seek, Knock* : And for thy Encouragement, adds to every Command a Promise ; Seek, and ye shall find : Ask, and ye shall have : Knock, and it shall be opened unto you. If the Rich Man would say thus to the Poor, would not he be reckoned a Free hearted Man ? I say, should he say to the Poor, *Come to my Door, Ask at my Door, Knock at my Door*, and you shall find and have : Would he no be counted Liberal ? Why thus doth Jesus Christ. Mind it, coming Sinner, *Isa. iv. 3. Psalm l. 15. Matt. vii. 7, 8, 9.*

Secondly, He doth not only bid thee come, but tells thee, he will heartily do thee good : Yea, he will do it with Rejoicing : I will rejoice over them to do them good with my whole Heart, and with my whole Soul, *Jer. xxxii. 31.*

Thirdly, It appeareth that he is free, because he giveth without twitting : He gives to all Men liberally, and upbraideth not, *James i. 5.* There are some that will not deny to do the Poor a Pleasure, but they will mix their Mercies with so many *Twits*, that the Persons

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sions on whom they bestow their Charity, shall find but little Sweetness in it. But Christ doth not so, coming Sinner : He casteth all thine Iniquities behind his Back ; thy Sins and Iniquities he will remember no more, *Isa.* xxxviii. 17. *Heb.* viii. 12.

Fourthly, That Christ is free, is manifest by the Complaints that he makes against them that will not come to him for Mercy ; I say, he complains, saying, ‘ O Jerusalem, Jerusalem ! How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not,’ *Matt.* xxiii. 37. I say, he speaks it by way of Complaint. He saith also in another Place : ‘ But thou hast not called upon me, O Jacob,’ *Isa.* xlivi. 22. Coming Sinner, see here the Willingness of Christ to save ; see here how free he is to communicate Life, and all good Things, to such as thou art : He complains if thou comest not : He is displeased, if thou callest not upon him.

Hark, Coming Sinner, once again ; when *Jerusalem* would not come to him for Safeguard, he beheld the City, and wept over it, saying, ‘ If thou hadst known, even thou, at least in this thy Day, the Things that belong to thy Peace, but now they are hid from thine Eyes, *Luke* xix. 41.

Fifthly, Lastly, He is open and free-hearted to do thee good, as is seen by the Joy and Rejoicing that he manifesteth at the coming home of poor Prodigals : He receives the lost Sheep with Rejoicing ; the lost Groat with Rejoicing : Yea, when the Prodigal came Home, what Joy and Mirth, what Musick and Dancing was in his Father’s House ? *Luke* xv.

Thirdly, Coming Sinner, I will add another Encouragement for thy Help.

First, God hath prepared a *Mercy-Seat*, a Throne of Grace to Sit on ; that thou may’st come thither to him ; and that he may from thence hear thee, and receive thee ;

but see; I will commune with thee (faith he) from above
ning the Mercy-seat, *Exod xxv 22.*

ack; As who shall say, Sinner, When thou comest to
Ifa. me, thou shalt find me upon the Mercy-seat, where
the I am always found of the undone, coming Sin-
the er: Thither I bring my Pardon; there I hear and
not receive their Petitions, and accept them to my Fa-
ing, our.

have Secondly. God hath also prepared a Golden Altar for
reth thee to offer thy Prayers and Tears upon. A Golden
not, Altar! It is called a Golden Altar, to shew what
om- Worth it is of in God's Account; for this Golden Al-
haft ar is Jesus Christ: This Altar sanctifies thy Gift, and
ing makes thy Sacrifices acceptable. This Altar then
see makes thy Groans, Golden Groans; thy Tears, Gold-
ood en Tears, and thy Prayers, Golden Prayers, in the Eye
hou of that God thou comest to, coming Sinner, *Rev. viii.*
pon *Matt. xxiii. 19. Heb. x. 10. 1 Pet. ii. 5.*

Thirdly, God hath strewed all the Way (from the
Gate of Hell, where thou wast, to the Gate of Heaven,
whither thou art going) with Flowers out of his own
Garden: Behold! How the Promises, Invitations, Calls
and Encouragements, like Lillies, lie round thee: Take heed that thou dost not tread them under Foot,
Sinner!) With Promises did I say? Yea, he hath mixed
all those with his own Name, his Son's Name; also,
with the Name of Mercy, Goodness, Compassion, Love,
Pity, Grace, Forgiveness, Pardon, and what not, that
may encourage the coming Sinner.

Fourthly, He hath also for thy Encouragement, laid
up the Names, and set forth the Sins of those that have
been saved: In his Book they are fairly written; that
thou, through Patience and Comfort of the Scriptures,
mightest have Hope.

1. In this Book is recorded Noah's Maim and Sin;
and how God had Mercy upon him,

2. In

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2. In this Record is fairly written the Name of *Lot*,
and the Nature of his Sin; and how the Lord had
Mercy upon him.

3. In this Record thou hast also fairly written the
Names of *Moses, Aaron, Gideon, Sampson, David, Sa-*
lomon, Peter, Paul; with the Nature of their Sins,
and how God had Mercy upon them, and all to en-
courage thee, coming Sinner.

Fourthly, I will add yet another Encouragement for
the Man that is coming to Jesus Christ? Art thou
coming? Art thou coming indeed? Why,

1. Then this thy Coming is, By Virtue of God's
Call, Thou art *Called*; Calling goes before Coming.
Coming is not of *Works*, but of *Him* that *Called*. *He*
went up into a Mountain, and called to whom he would,
and they came to him, Mark iii. 13.

Secondly, Art thou coming? This is also by the Vir-
tue of Illumination: God has made thee see, and
therefore thou art coming: So long as thou wait in
Darkness, thou lovedst Darkness: and couldest not
abide to come, because thy Deeds are Evil: But being
now illuminated and made to see, what and where
thou art; and also, what and where thy Saviour is,
now thou art coming to Jesus Christ. *Blessed art thou*
Simon Barjona; for Flesh and Blood hath not revealed it
unto thee, saith Christ, *but my Father which is in Hea-*
ven, Matt. xvi. 15, 16.

Thirdly, Art thou coming? This is because God has
inclined thy Heart to come: God hath called thee,
illuminated thee, and inclined thy Heart to come; and
therefore thou comest to Jesus Christ: It is God that
worketh in thee to will, and to come to Jesus Christ.
Coming Sinner, bless God, for that he hath given thee
a Will to come to Jesus Christ: It is a Sign that thou
belongest to Jesus Christ, because God has made thee
willing to come to him, Psalm cx. 3. Bless God
for

slaying the Enemy of the Mind, had he not done
thou wouldest, as yet, have hated thine own Salva-
m.

Fourthly, Art thou coming to Jesus Christ? It is God
that giveth thee Power; Power to pursue thy Will in
matters of Salvation, is the Gift of God. 'Tis God
that worketh in you both to will and to do, Phil.

13. Not that God worketh Will to come, where
gives no Power; but that thou shouldest take No-
te, that Power is an additional Mercy. The Church
now that Will and Power were two Things, when she
sung, *Draw me, and we will turn after thee*, (Song
44.) And so did David too, when he said, *I will*
run in the Ways of thy Commandments, when thou shalt en-
large my Heart. Will to come, and Power to pursue
thy Will, is double Mercy, coming Sinner.

Fifthly, All thy strange, passionate, sudden Rush-
ings forward after Jesus Christ, (coming Sinners know
what I mean) they also are thy Helps from God: Per-
haps thou feelest at some times more than at others,
strong Stirrings up of the Heart to fly to Jesus Christ;
now thou hast at this Time a sweet and stiff Gale of
the Spirit of God, filling thy Sails with the fresh Gales
of his good Spirit; and thou *ridest at those Times, as*
upon the Wings of the Wind, being carried out beyond
myself, beyond the most of thy Prayers, and also above
all thy Fears and Temptations.

Sixtly, Coming Sinner, Hast thou not now and
then a Kiss of the sweet Lips of Jesus Christ? I mean
some blessed Words dropping like a Honey-comb upon
my Soul to revive thee, when thou art in the midst of
my Dumps.

Seventhly, Does not Jesus Christ sometimes give
thee a Glimpse of himself, though perhaps, thou
feest him not so long a Time, as while one may tell
Twenty?

Eighthly

Eightly, Hast thou not sometimes, as it were, THE very Warmth of his Wings over-shadowing the Face W of the Soul, that gives thee, as it were, a Gleam upon the Skies thy Spirit, as the bright Beams of the Sun do upon the Earth the Body, when it suddenly breaks out of a Cloud, thou ambibi

presently all is gone away. and ev'ry

Well, All these Things are the good Hand of thy affri God upon thee, and they are upon thee to constraine the Wor to provoke, and to make thee willing, and able to impome, (*Coming Sinner*) that thou mightest in the E teach all ser

elt one ill for

you

On J E S U S.

HE's like a *Rock*, which when we strive to shun, We are in Danger to be wreckt upon : But when our wide-spread Arms seek *Refuge* there, It will secure us from the *Harms* we fear.



On our SAVIOUR's Passion:

ere, **THE** Earth did tremble, and Heav'n's closed Eye
the Fa- Was loth to see the *Lord of Glory* die ;
ad up the Skies were clad in Mourning, and the Spheres
pon targat their *Harmony* ; The Clouds dropt *Tears* :
thoug' ambitious Dead arose to give Him Room,
ad ev'ry Grave did gape to be His *Tomb* ;
of thy affrighted Heav'n's sent down egregious *Thunder* ;
nstraine the *World's Foundation* loos'd, to lose their *Founder* ;
able *Impatient Temple* rent her *Vail* in two,
the Earth teach our Hearts what our sad Hearts should do :
all senseless Things do this, and shall not I
elt one poor Drop to see my *Saviour* die ?
ill forth my Tears, and trickle one by one,
ll you have pierc'd this *Heart* of mine, this *Stone*.



On the Day of Judgment.

O When shall that *Time* come, when the loud *Tru-*
Shall wake my sleeping *Ashes*, from the Dump
Of their sad *Urn* ! That blessed *Day* wherein
My glorify'd, my metamorphos'd *Skin*
Shall circumplex and terminate that fresh
And new refined *Substance* of this *Flesh* !
When my transparent *Flesh*, discharg'd from *Groans*
And *Pains*, shall hang upon new polish'd *Bones* !
When as my *Body* shall re-entertain
Her cleansed *Soul*, and never part again !
When as my *Soul* shall, by a new *Indenture*,
Posseſſ her new-built *House*, come down and enter !
When as my *Body* and my *Soul* shall plight
Inviolable *Faith*, and never fight,
Nor wrangle more, nor ulcerate again
About that strife begetting *Question*, *Sin* !
When *Soul* and *Body* shall receivd their *Doom*,
Of, *O ye Blessed of my Father, Come* !
When *Death* shall be exil'd, and damn'd to dwell,
Within her proper and true *Center*, *Hell* !
Where that old *Tempter* shall be bound in *Chains*,
And over-whelm'd with evelrlasting *Pains* ;
Whilst I shall sit, and, in full *Glory*, Sing,
Perpetual *Anthems* to my *Judge*, my *King*.

F. I. N. I. S.



